

STATE OF NEBRASKA
DEPARTMENT OF PUBLIC
INSTRUCTION
COURSES OF STUDY
FOR
NORMAL TRAINING
HIGH SCHOOLS

Bulletin H

**CHARACTER
EDUCATION**

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Better Roads to Better Schools

CHARLES W. TAYLOR
State Superintendent

A
COURSE OF STUDY
in
Character Education

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STATE DEPARTMENT OF PUBLIC INSTRUCTION

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FOREWORD

In harmony with the legislative enactment of 1927, we are submitting to the teachers of the state the revised course of study in character education for grades one to twelve. The legislative provisions of 1927 respecting this matter make it mandatory upon all city, town, village and county superintendents that they incorporate this course of study in their curricula.

Senate File 236, introduced by Senator Allen S. Stinson of Knox County, has turned out to be one of the most significant pieces of educational legislation enacted in a considerable number of years. It is significant in that it has been the occasion of more public discussion in school and public forums than any other subject in the curriculum perhaps. Not everyone has agreed upon its value. Not all are in agreement with the author of the course as to the manner in which the manual has been prepared. Not all accept the psychology which has been basic to the course and its presentation. Neither have all school executives been in agreement as to the need for the legislation contemplated.

Be these things as they may, no one can deny the fact that character education is fundamentally the chief concern of every school teacher in the commonwealth, and the State Department of Public Instruction, through its offices, will leave no stone unturned in its determination to see that the schools of the state respect legislative mandate, and particularly that the schools of the state will give due consideration to the problem of building character.

The first course of study was written under the stress and strain of emergency. But a few weeks elapsed from the time the legislation was enacted until the bulletin appeared. Consequently, it was impossible for anyone to conceive that a finished product could be produced. This bulletin, which represents the revision, is, in our judgment, decidedly an improvement over the first bulletin, and we believe provides in large measure more concrete material and definite suggestions as to how teachers may proceed to make character education part and parcel of our courses of study. We trust that all educational agencies at work on the subject will continue to discuss the course freely and in a most vigorous fashion. Even the revised bulletin is subject to further revision. Ultimately we expect it to represent the best educational thought of the times. As in the former bulletin, the course is given psychological basis. Each separate unit of the course has been built upon this psychological basis. We believe it to be constructive, logical and dependable.

In order to do effective work in character training, it is not only logical but necessary that all higher institutions of learning provide character education courses as a part of their curricula for the preparation of teachers. Word received in this office indicates that all our teachers colleges, as well as the University of Nebraska, are very anxious to co-operate with the State Department of Public Instruction in the furtherance of this important subject.

It is our judgment that the character education for the youth of the country must extend beyond the confines of the classroom. We believe implicitly that this important problem is fundamentally as much the concern of the home, the church, the library, the local press and every other local organization as it is the concern of the public school. Every form of community activity should contribute its part. Community influences are particularly vital in the formation of character in the rising generation. It is manifestly unfair to hold the school responsible for delinquency in character so commonly found among adults. The time will come when we will realize that many of the private citizens of every community by their daily lives are quite as important factors in character education of the youth as the teachers themselves. The time was when the church and the home were the predominating factors in moulding the character of our youth. In this, the present age of machinery, rapid transportation and communication, the home, church and school are becoming less of a factor in the life of the child, and the community at large is becoming a greater factor.

The department takes this occasion to request that all teachers of all ranks and grades, as well as the citizens, will feel free to give use their constructive criticisms of this course. It is only as we are insured of this constructive co-operation that we can possibly develop a course in character education which will give the desired results.

Respectfully submitted,

CHARLES W. TAYLOR,

State Superintendent of Public Instruction

August 31, 1929.

EDITOR'S PREFACE

The Nebraska State Legislature of 1927 enacted into law a bill the intent and purpose of which was to make for a more effective program of character-building. While no direct reference was made to the term "character", there is nevertheless a very definite statement to the effect that certain traits, all of which have a bearing upon the subject of character education, shall be given special attention in connection with the instructional duties of all teachers, both elementary and secondary. The law as finally passed reads as follows:

"It shall be the duty of each and every teacher employed to give instruction in the regular course of the first twelve grades of any public, private, parochial or denominational school in the State of Nebraska to so arrange and present his or her instruction as to give special emphasis to common honesty, morality, courtesy, obedience to law, respect for the National flag, the constitution of the United States and the constitution of the State of Nebraska, respect for parents and the home, the dignity and necessity of honest labor and other lessons of a steadying influence, which tend to promote and develop an upright and desirable citizenry.

"For the purpose of this act the State Superintendent of Public Instruction shall prepare by September 1, 1927, an outline with suggestions such as in his judgment will best accomplish the purpose set forth in section one, and shall incorporate the same in the regular course of study for the first twelve grades of all schools of the State of Nebraska."

In carrying out the provisions of this law the State Department of Public Instruction under the authorship of Professor F. M. Gregg of Nebraska Wesleyan University and the editorship of Mr. Archer L. Burnham prepared a course of study dealing with this problem. This bulletin has been in the hands of the teachers for two years and has served a very definite purpose to the satisfaction of the department and the many persons who have been interested in the development of this course.

This bulletin now in your hands is the first revision of the bulletin issued two years ago, combining as it does the material of the original bulletin and Supplement No. 1 and including in addition much other material.

Unit Study Two in this new revision is a distinct addition dealing very specifically with the problem of methods in character education. In addition to this, the new Courses of Study for the Elementary Schools contains a course dealing with character education. The Professional Training Course, issued for the use of the approved normal training high schools of this state, also includes several problems dealing specifically with the matter of teaching character education in the schools. This material supplements the Character Education Bulletin and serves as a guide to its proper use.

No subject in the gamut of courses for the public schools has been the occasion of so much discussion in recent years. Hardly an educational meeting has been held anywhere without one or more periods being devoted to a consideration of character training. All of America has been aroused to the problem. Current literature is replete with information on the subject. A number of states have developed state courses and graduate students in most, if not all, of our graduate institutions are making serious efforts to investigate the many phases of the problem.

It was the editor's privilege to be in attendance upon the meeting of the National Education Association at Cleveland and to hear a number of addresses by some of America's outstanding leaders in education on the subject of "Character and Its Development". The editor is in agreement with these people in saying that "character education is our outstanding problem". For anyone to take a negative position, to close his eyes and do nothing, is beyond the ken of any thinking person.

None of us are unmindful of the fact that teachers face unusual difficulty when attempting to teach subject matter in its relationship to the building of character. As Dr. Bagley so clearly showed, the problem of a constantly moving population, the diversity of standards of morals, the apparent traditions of lawlessness and our unprecedented prosperity, which always leads to increased moral hazards, have all served as serious handicaps to the furtherance of our program.

Whether our changing methods in educational procedure have anything to do with the problem of increased lawlessness and crime or increased evidences of lowered standards of living and ideals of conduct is a matter of conjecture. There are those who believe that "soft pedagogy" has been a vital factor that sooner or later will have to be reckoned with. Dr. Bagley has stated, "The next effect of these rationalized justifications of relaxed standards has been to open the paths of least resistance. Practically every term suggestive of strength, vigor and rigor has been replaced by a

weaker term. Certain words are seldom mentioned in our discussions as to objects of approbium—such words for example as discipline, thoroughness and system. This so-called 'freedom-theory' of education deifies individual freedom not only as an end of education but also as the primary and most effective means to this end. Learning activities must not be imposed, they must always take their cue from the immediate desires and purposes of the individual—at the present juncture of American civilization, however, they constitute about the last word in perilous adventure. They compound the forces that are already operating to weaken the educational fibre at the very time when a stiffening of that fibre is distinctly in order."

Iron in the blood and lime in the bone is but synonymous to saying that what we need in educational procedure today is "disciplined freedom".

The State Department of Public Instruction has repeatedly said that it holds no brief for any method, direct or indirect. What the editor has said in the supplementary bulletin in character education published in February, 1928, may be accepted as basic to any procedure and is herewith quoted:

"So far as the history of education in the United States reveals, this nation has been committed more or less determinedly to the indirect teaching of morals through our subject matter courses, our classroom activities—intra-curricular and extra-curricular—and through the necessary regimen of classroom or school management policies.

"There is no doubt but that the indirect method of instruction in morals and character has its advantages. Such a method can be used and has been used most effectively in the instructional process. It permits most certainly of doing what has been so aptly expressed in the words, 'striking when the iron is hot'. It permits of using the situation of the moment, logically and psychologically, for 'driving home' some valuable lessons in the matter of right conduct and behavior, right social relationships, respect for one's home and country, one's laws and customs, and respect for the dignity of labor.

"Such a method does not become a 'preachment'. It is not readily thought of as 'moralizing'. It does not thrust itself into strange places at sundry times.

"Some one has said, 'there is no royal road to learning'. Such a philosophy is false, for if you will but think of your own experiences, you will very quickly call to mind many things you have

learned or many modes of behavior you have acquired through indirect incidental and timely experiences. And these have been so learned as to never be forgotten, and yet, you say, 'how easily I learned them'.

"The fundamental weakness of such a method is known to all. It is uneconomical and unorganized and indefinite in that it is left largely to chance and 'fate'. It is too accidental. As Charters has so well said in his recent book, 'The Teaching of Ideals', 'the accidental inclusion of materials in a program of instruction is always inefficient'. Leaving so much to 'chance' is hardly to be countenanced in any of our so called 'academic subjects', yet when it comes to character and morals, there has grown up the idea of notion that it is only through this procedure that we can hope to accomplish the desired end.

"The other method, direct moral instruction and character building, needs to be considered at this point. Doubtless Charters in his book, 'The Teaching of Ideals' has correctly diagnosed the difficulty when he says, 'The overwhelming opposition to direct moral instruction which exists among writers interested in the subject of character development is due, in part at least, to a misconception of the nature of direct instruction A type of instruction which consists predominantly of the lecture method fills us with irritation and fear; but there is no reason why direct moral instruction should take this form. The lecture method has disappeared in every public-school subject. Why must it be retained in moral education alone?"

"The direct method like the indirect, has its advantages as well as its weaknesses. Certainly it more than offsets the haphazard unorganized unsystematized and 'accidental' nature of the indirect method for it does provide possibilities for properly organizing a program on the basis of certain 'traits' or 'modes of behavior' or 'standards of conduct'. Knowing these and providing a category in which they will or might be expected to appear, we can be more assured of their being properly treated in the various situations that arise during the year. Various traits will then find opportunity of treatment in a more definite and certain manner. The direct method also more certainly guarantees that there will be a large opportunity for practice in favorable situations.

"The weakness of the direct method lies in the fact that we cannot avail ourselves many times of situations that are vital for the moment in implanting a character 'trait'. But there is no reason for our holding rigidly to the creation of any one untimely situation to teach any particular trait. There is no reason why

many situations should not be 'seized upon' at opportune moments and utilized most advantageously in our consideration of the traits that stand out for consideration from time to time.

"There is a growing feeling among leading thinkers in education that we need to define 'direct moral instruction' in such terms as will make it acceptable to the majority of those who are now committed to a narrow program of indirect moral instruction. In so doing we can avoid the very consistent objections of those who hold the notion that direct moral instruction is a failure.

"This department can see no reason for objection to Charter's definition, viz., 'By direct moral instruction we mean that form of instruction in morals which begins with a consideration of traits. This is in contradistinction to indirect moral instruction in which we begin with a consideration of situation.'

"Accepting this definition there can be no serious minded person, interested in boys and girls and their training for upright citizenship, who would for one moment object to either or both of these methods being used in the furtherance of a 'State Program of Character Education'.

"We repeat what we said at the beginning. We hold no brief for any particular method or methods for teaching 'character'. But we do hold that it is the duty of every teacher and every supervisor to recognize his or her responsibility in the State's program of character building using every agency and every method in furtherance of that end and in compliance to the law."

The reader's attention is also called to our discussion of character education in the new High School Manual just issued jointly by the University of Nebraska and this department. Much, if not all, of what is said in this manual is applicable to the treatment of the subject matter contained in the character education bulletin.

The fact should be emphasized that character education is not a thing in and of itself apart from the activities of school life. Character education is implicit in all activities. All education is character education. The responsibility for the development of the course must not be limited to the school room. The community, the home, the church, the theater, the press and any social agency in the community, has a vital part to play and should assume its full share of responsibility. The men and women who will be responsible for the perpetuation of democratic ideals of government and of society are the boys and girls in the public schools today. It is to them that we must look in the future. To the degree to which the schools assume their responsibility and the teachers in these schools take seriously the matter of building character, to that degree are we justified in expecting that the ideals of our American

form of government and all civilization will be maintained and improved. It is for each of us to take up the challenge. To do otherwise is to play traitor to the finest ideals of education.

The department wishes to acknowledge the splendid work of Professor F. M. Gregg of Nebraska Wesleyan University, who has been the author of this course as well as the one preceding.

The editor assumes full responsibility for all deletions and changes in the manuscript.

GEORGE W. ROSENLOF,
*Director of Secondary Education
and Teacher Training*

Lincoln, Nebraska
August 29, 1929.

AUTHOR'S PREFACE

1. Genesis of the Course

Provisions for character education are by no means an innovation in the schools of America nor in the schools of Nebraska. Throughout the history of American education training in character has been one of the fundamental objectives. The primary purpose of schools in the New England Colonies was to prepare the children to read the Bible for its moral and spiritual values.

In very recent years the increase in crime in our country and particularly the steady lowering of the average age of criminals who find their way into our jails and penitentiaries, has become alarming and has led publicists, jurists, sociologists, educators, business men, and good citizens, everywhere, to raise a cry of alarm. The subject most widely discussed for several years in meetings of the Department of Superintendents and of the National Education Association has been that of character education. A few states have already prepared courses of study in character education and many others are considering such courses.

While schools generally have always stressed moral education in many ways, both directly and indirectly, and have been doing their full share in the making of good citizens, they may perhaps do still more if ways and means are provided for accomplishing more expert work in this field. The schools have long been thought of as the all-embracing educational instrument of community life. Very naturally, therefore, it is to the schools that men turn when educational changes are to be effected. Thus it comes about that the Nebraska Legislature of 1927 passed the law making it obligatory upon teachers in the schools to give more attention to character building.

In conforming to legislative mandate, the State Department of Public Instruction prepared a manual on Character Education for use in normal training classes and for the use of each of the fifteen thousand teachers of the state. This first edition confined itself mainly to the theoretical aspects of the big problem of Character Education, since at that time little if anything had been done anywhere in the country in the way of a state course of study. Since the date of the first publication much progress has been made in the actual art of teaching Character, and the present manual it is hoped will be distinctly more helpful and definite.

2. Purposes of the Course

What the Nebraska Course in Character Education proposes to achieve is, **first**, to introduce the teachers to perhaps a little clearer conception of what constitutes the more effective underlying principles in the training of character and, **second**, to suggest ways and means for the more definite inculcation of ethical truth.

In the effort to achieve these ends there is a clear recognition of the fact that character development is a matter of gradual unfoldment thru the years of childhood and youth. The interests of the immature vary distinctively from time to time, and effective character training must be adjusted to the stages of development of the growing citizen. Not all of the decalog of Moses can be understandingly presented in early childhood.

On the background of original nature, a graded series of teaching procedures is provided in the course. The plan that has been worked out represents a selection of what seems to be the best features of the various methods now in use in different schools over the country. While the plan may at first thought seem a little complicated and necessarily call for some readjustment of the school program, yet with relatively little change in school **mechanics**, tho with considerable change in school **emphasis**, the new program can go forward without any notable disturbance. All writers agree that character education is more difficult than education in any academic subject or school skill. Superintendents justly insist on having teachers trained in the special artistry of teaching academic subject matter; even more must they insist in coming years on special training in character education.

3. The Larger Responsibility

In the theoretical approach to the character education program proposed in the Nebraska course of study an attempt is made to show how it is that **boys and girls get their consciences mainly from the homes and communities in which they grow up**. If the leading citizens of a town are known to carry hip flasks and the fact becomes a matter of levity throughout the community, any teachings of the schools on the subject of respect for law are nullified at once. Nor would any teachings on sobriety and temperance be effective in any high degree among a bibulous population whether or not there were any such thing as an Eighteenth Amendment. And what, pray tell, is to be accomplished with teaching kindness to animals in a population that crowds to the ringside and the rodeo? The same comment could be made with respect to honesty, respect for property, virtue in women, or any other moral quality that distinguishes civilized man from the untutored savage. **America will never be wholly restored to ideal citizenship through the work of the school alone.**

What the general public needs to understand is the fact that the schools alone cannot be expected to do the whole work of character education. Five or six hours a day for five days in the week might be sufficient time to re-inforce the favorable and desirable character education of home and community, but this is hopelessly inadequate to counteract the unwholesome influences that may come from countless other sources. What the cigarette advertisers have

been able to do thru billboard, magazine, and newspaper advertising in falsely securing an appalling increase in the use of cigarettes among the boys and girls of the rising generation, must be counteracted through the larger community responsibility in furthering a character education program that is adequate to meet this difficulty if our civilization is not to join many other civilizations in the sepulchre of time.

What Nebraska should come to in our judgment is the holding of a great state congress on character education to consider the forces, influences, trends, and policies that are now operative in shaping the character of our people. A congress of representatives from all types of organizations in the state concerned in any degree with altruistic improvement could secure certain findings of fact, placings of responsibility, and impulsions of public opinion that would enormously re-inforce the efforts of the schools in helping to develop a better race of boys and girls and ultimately of men and women for a better world.

Nebraska Wesleyan University,
Lincoln, Nebraska,
July 20, 1929.

F. M. GREGG.

Character Education

UNIT STUDY ONE



Figure 1. A diagram illustrating the relationship between physiological and environmental factors in determining behavior. The left circle represents physiological factors, the right circle represents environmental factors, and the overlapping area represents behavioral factors.

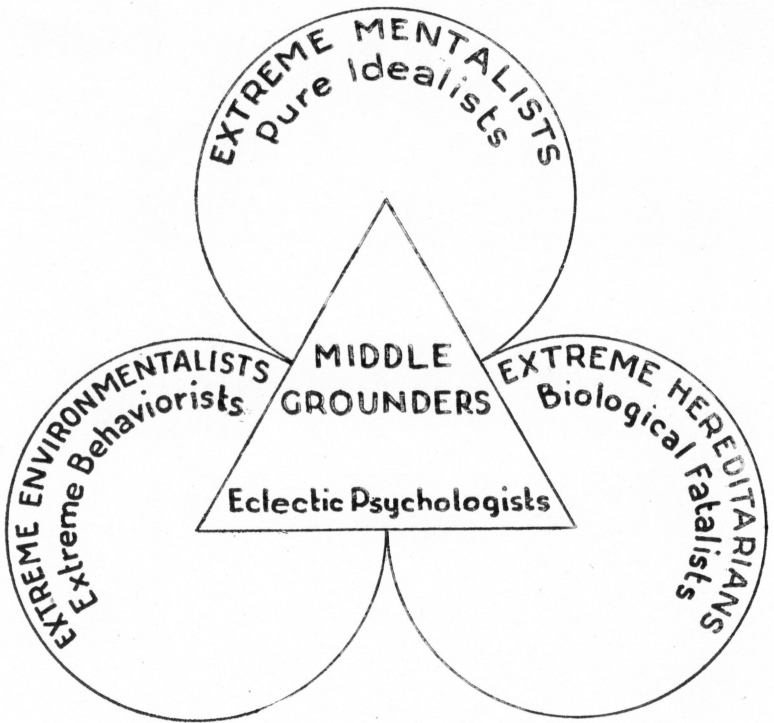


Figure 1. A diagram intended to show roughly the relationship of four outstanding theories of human behavior and control. This course of study in character education takes the position of the "middle grounders" which enables it to accept physical heredity, environment and mentality as three great factors in human behavior. The term "eclectic" as applied to psychologists is merely descriptive and is not an accepted name for a distinct group.

WHAT IS CHARACTER EDUCATION?

Little Artie, a first-grader, was on his way to school the morning after Hallowe'en. He was a pupil in the training school of a Nebraska teachers' college. On the night before the college students had been holding Hallowe'en parties over the town. As Artie neared the school building, he spied down an alley a pile of broken fragments of pumpkin and squash, the debris of the night's activities. He quickly turned to this novel attraction. As other boys came along, they too were drawn into the alley. Then they began to "pelt" each other with this new and harmless ammunition.

When the fun of the fight was beginning to lose its attraction, some prospective school teachers passed the alley. Through a sudden impulse Artie began to throw squash fragments at them. Of course the other boys joined in this new sport until the supply of ammunition was exhausted.

Then followed the usual school-teacher consequences. In the office of the principal Artie was asked why he had done what he did, and this conversation followed:

"I don't know, Miss Alice."

"Did the girls do anything to make you throw at them, Artie?"

"Oh, no! They didn't do anything."

"Then why did you throw at them, Artie?"

"I don't know, Miss Alice, I don't know."

"Did you know these girls, and were there some you didn't like?"

"No, we didn't know any of 'em, and we liked 'em all."

"Well, why did you throw at them, Artie?"

"I don't know, Miss Alice. I just don't know."

Artie was right. He didn't know. Should he, then, have been punished? Certainly he should not have been punished merely because he threw the squash. If punished at all, it should have been only because of the effect it might have in causing him to stop and think of something else to do the next time such a temptation arose. **The punishment should have come, if it came at all, only for the sake of Artie's future and not on account of his past.** Four major questions present themselves for consideration—two theoretical and two practical. The first of the theoretical questions is: Why did Artie do what he did? In seeking the answer to this question, we get over into the discussion of human motives. This is not new territory, for all of us have asked corresponding questions about others and about ourselves many times. The answers to such questions are absolutely basic to any intelligent discussion of the multitudinous problems of character education. Why folks do what they do constitutes our first unit of inquiry.

The second significant query about Artie that needs an answer is the question: What should Artie have done when he first discovered the pumpkin fragments? What constitutes right action, and how is one to know when an act is right or wrong? Is it conceivable that Artie was acting more wisely in following up the natural learning situation in the alley than in holding himself to the more or less artificial training situation at school? Our second theoretical question, then is: How determine what folks ought to do?

Our third important inquiry concerning Artie, and a very practical one, is the question: How could Miss Alice have succeeded in getting Artie all the time or any time to do what he ought to be doing at the time? Is it possible to exercise much, little, or no control over human behavior? Are the actions of people wholly determined mechanically, that is, are folks mere golf balls on the green sward of life, knocked hither and yonder by purely extraneous forces or are they, on the contrary, completely self-determining; or is there a divided responsibility? The philosophers and psychologists disagree among themselves about the answers to these questions, but the third alternative will be a good working assumption, and our question will then be: How get folks to do what they ought to do?

We now come to the fourth question, another practical one, in our fundamental series as applied to Artie, namely: How could Miss Alice have told from day to day that she was actually succeeding in getting Artie at all times to be truthful, courteous, unselfish, unprofane, and self-reliant? We shall find that various methods for character education are in use throughout the country, each claiming to produce desirable results, but often basing conclusions on fragmentary evidence. How be certain that enduring results are being secured in character education?

I. WHY DO FOLKS DO WHAT THEY DO?

At this point we take up our first special unit of study in character education. Under the limitations of this short course only a very general bird's-eye view can be taken of "the springs of human behavior". But this view is imperative and its lack of details must be counterbalanced by a high degree of intensity, since only one period can be devoted to our opening topic: Why do folks do what they do?

1. Theories of Action

A curious minded psychologist pricked the foot of his sleeping son with a pin, only to discover that the foot jerked away without awakening the boy. The son's behavior was clearly **mechanical** and his act is known as a **reflex act**, that is, a simple response following a simple stimulus and without the necessary intervention of con-

sciousness. In cases like this, folks do what they do because of certain simple hereditary hook-ups of the nervous system. (See Fig. 2.)

When the boy awoke and was ready for his day of intense activity, he persisted in teasing his older sister for the sheer immediate pleasure of it and desisted only when the sister reacted with a telling blow over the boy's solar plexus. On promise of being allowed to attend the state fair, the boy thereafter worked hard in yard and garden for four successive days, for the prospective pleasure of a visit to the state's great annual agricultural show. Once school had opened in the fall the lad found his vacation habits seriously interfering with the success of his school work. It was only with the prospect of the pain of failure and the persistent operation of the stimulus of success and of his teachers' approbation that he was restored to a reasonable measure of seriousness in his school work. Thus for either **immediate or prospective pleasure or displeasure** the boy was motivated to do at least a part of the things he did.

But he dearly loved football, and home was in part attractive because it furnished his feeding ground and sleeping quarters. Deep ancestral impulses drove him hither and yonder, and much that he did was in consequence of this vague, unlocalized control. He was indeed a creature of inner urges and emotions. This means that he was endowed with certain more or less completely organized tendencies to respond in more or less uniform and purposive ways to characteristic and usually complex situations. Whether these tendencies came into being in consequence of fairly definite hereditary nervous patterns, laid down in the parts of the brain known as the thalami (See Fig. 4), or came about as acquired complexes of reflexes, the profounder students of these matters will doubtless for a long time disagree. If the former view is taken the analysis shown on the right half of Fig. 4 may serve as a diagram for what is known as the **hormic theory** of why folks do what they do. The term "hormic" comes from a Greek word meaning drive or urge. Every human being has certain inner urges, or instincts, as they have commonly been called, in consequence of which he does what he does. The list of fifteen inner urges shown in the diagram serves as our working basis for the more complicated springs of human action.

Making use of the thinking powers with which he had been endowed, our boy by careful perception and persistent practice, had learned to imitate the call of a hawk so perfectly that he was able to cause a lone hawk flying overhead to change the direction of its flight and return upon its course. One day in school, while longingly looking out of the window and up into the sky, the boy saw

a flying hawk and to his own utter amazement suddenly gave the cry of the hawk, which called back not the hawk but the teacher. Thus habit influences conduct. People often respond to life situations because of well formed **habits**. Habit formation may extend itself to the transformation and organization of emotions around a particular stimulus, producing what will later be defined as a **sentiment**, again a powerful determinant in human behavior. Our boy, for instance, from his study of hawks, birds, trees, and wild flowers, had fallen in love with nature, and his father and he, and other boys spent many a delightful Sunday afternoon in the woods along the river. Thus he "fell in love" with nature. To fall in love with something or somebody in this general way is to form a sentimental attachment for that thing or person.

One day our lad was asked what makes a boy brave. He replied, "I think some boys are big enough so it's easy to be brave; other boys are small and they have to be brave, but most boys are brave because **somebody is looking on**." This lad had hit upon a great psychological truth, for probably one of the strongest factors in the behavior of folks is the "**social gallery**" by which they are controlled.

At another time some members of the boys' gang said to the lad of our illustration, "Let's go out to Farmer Jones' and swipe some watermelons." He quickly responded to the suggestion and was off with the group. Later Farmer Jones discovered the trespassers and collected a part of the boy's vacation earnings to pay for the fun. The response to a second invitation to a like adventure was different. Because the fun had to be paid for, the boy stopped to think, that is, intelligence had a hearing; and after reflection the invitation was rejected. Thus it seems that another element determining what folks do is the factor of **intelligence**, with its most important process, reason.

Thus it would seem that folks do what they do for one or more of the following reasons: (1) to secure pleasure or escape displeasure; (2) on account of inner urges, emotions, and dispositions; (3) because of the possession of habits and sentiments; (4) in consequence of a special "social gallery"; (5) and as a result of intelligence and reason.

2. Supplementary Exercises.

- A. **Observations.** As you have opportunity to study child behavior or to analyze your own behavior, find several illustrations of each of the five factors in human behavior listed above, and be able to tell why you classify these acts as you do.
- B. **Research.** Do such reading as may be assigned to the study-group in common, or as may be distributed among the individu-

als of the group, on the general subject of the springs of human behavior.

C. References.

- a. Chapters on the general physiology of the nervous system in school text books on physiology.
- b. Chapters on original nature and habits in the simpler psychology textbooks.
- c. Thomson—"The Springs of Human Action," Chapter I.
- d. Pillsbury—"History of Psychology," Last chapter.
- e. Thorndike and Gates—"Elementary Principles of Education," Chapter IV.
- f. Gregg: "The Psychology of Unfolding Life and Character," Chapter I.

II. HOW DETERMINE WHAT FOLKS OUGHT TO DO?

When Moses, the great ethical law-giver, had seen much of life in Egypt and among his own enslaved people, he went off alone to reflect for many years. Upon his return there were proclaimed from out of the thunders and lightnings of the heights of Sinai ten great laws of moral behavior. Most of these laws, you will remember, are negatively stated: "Thou shalt not steal", "Thou shalt not bear false witness", etc., which suggests that the Hebrews of those ancient days had been widely practising the things forbidden by the Mosaic code. But the decalog of Moses did not say: thou shalt not get drunk, thou shalt not smoke cigarettes, thou shalt not spit in public places, nor drive over twenty-five miles an hour on city streets. The moral code of Moses included only the general truths made evident by the multiplied experiences of the people of his time.

1. The Genesis of Morals.

The word moral comes from the Latin words *mos* and *mores*, singular and plural of the word custom. Speaking in a general way, he is a moral individual who follows the recognized customs of his group. A century and a half ago the leading men of the New England churches were said to have gone to bed drunk from October to April, that is, as long as the hard cider lasted. These men were not accounted immoral because they drank. Less than a hundred years ago the holding of human slaves was held in certain regions to be quite as moral as the rendering of any other service to humanity. Among the Todas in India, he is immoral who ventures to cross the path of a milkmaid for the sacred cattle, but among the head-hunters of Borneo, he is moral who has accumulated a number of human heads taken by skillful use of his own blade.

Morality and character would seem from these illustrations to be relative matters, with no recognized source of beginnings. Is there then no final court of reference? In general it may be said that the morals of a people have developed through long processes of natural selection. Slavery has practically disappeared from the earth. Drunkenness is disappearing from civilized countries and by and by men will come to know that the use of tobacco is an unwholesome, unprofitable, enslaving, and therefore, undesirable thing. The world was long in discovering that the monogamous life is the one that is accompanied by the greatest general happiness and by the least wretchedness, jealousy, hate and murder. The world has always moved forward on stepping stones of tragedy. The **ultimate criterion**, or determiner, of high **morality** and noble character would seem to be the fitness of a practice to serve the **greatest good to the greatest number**. Supreme morality in enlightened countries turns out to be conformity to the fundamental operations of the "Power not ourselves that makes for righteousness".

It is because this attitude is wittingly or unwittingly departed from by so many people that courses in character education have become necessary in our school curriculums. Interestingly enough, when immoralities are viewed from the higher levels of life, they turn out more often than not to be excessive expression of certain inner urges. It is an important principle of modern theory of social organization, that human society is organized around the three major interests of food, property and sex. It is probably not far from true to say that as much as ninety per cent of the criminal cases in our courts are cases in which there has been violation of laws to safeguard the standardized practices of mankind in respect to these three major interests.

2. Our Changing Morals.

History points out desirable and undesirable moral practices. A study of current practices would yield a similar inventory of desirable and undesirable moral practices. From these sources a commission of high-minded men and women, dominated by one great purpose—that of finding out what are the best practices for all people—could supply us with a code of morals better perhaps than any code yet devised. And the following of this code would undoubtedly add greatly to the sum total of human happiness.

Imagine, for instance, the effect of the fine code that could have been worked out by a committee consisting, let us say, of such great minds and spirits as Count Tolstoi, Cardinal Mercier, Pastor Wagner, William E. Gladstone, Theodore Roosevelt, Woodrow Wilson, Phillips Brooks, Alice Freeman Palmer, and Frances Willard. Endowed with high purposes and great human understanding, such

a group as this could not have come far from "thinking God's thoughts after him", and have given for our times a near approximation to an ultimate moral code.

Our great institutions of learning spend several hundred dollars a year on each of their students in developing skills in English, in finance, in linguistics, in agricultural practice, in hog-cholera control, in automobile manipulation, and a hundred other matters of material concern. They also make extensive studies of social psychology and the control of people's behavior in salesmanship, advertising, and the decisions of a jury; but a definite set-up is rarely provided for the scientific discovery of moral fact. Is gambling, social or subterranean, good for society? Let someone examine all the facts and give us the scientific conclusions. Is the hip-flask the scientifically indicated remedy for human complexes and mental inhibitions? Is the sustained joy of life to come from close-contact dancing? Is it wise or fatuous for a woman to develop a passion for spending a large part of her time at a bridge table to the neglect of her own family? Is cigarette smoking among girls and women a harmless pastime? Surely the true answers to all these questions can be revealed by scientific investigation.

3. Supplementary Exercises.

Examine and compare some current codes of morals. We suggest for such examination and comparison the Hutchins' Code for which the Character Education Foundation, Chevy Chase, Washington, D. C., made an award of \$5,000. A close competitor for the award was the Squires' Code, developed by Vernon P. Squires.

A. Observation. Try to discover and contrast the personal codes of morals of two individuals of opposite moral type.

B. Research.

- a. Make a comparison of Moses' Ten Commandments with Jesus' New Commandment, and the Sermon on the Mount.
- b. Compare and contrast the Hutchins Code with the Squires High-School Morality Code.

C. References.

- a. The Ten Commandments, The Book of Exodus, Chapter 20.
- b. The Sermon on the Mount, Matthew, Chapters 5, 6, and 7; The Gospel of St. John, Chapter 15.
- c. Hutchins' "Children's Code of Morals."
- d. Squires' "High School Morality Code."

- e. Collier's "Moral Code for Youth."
- f. Brevard's "High School Morality Code."
- g. Franklin's "Moral Code" as given in his autobiography.

III. HOW TO GET PEOPLE TO DO WHAT THEY OUGHT TO DO

By what processes can we hope to succeed in developing a better race of boys and girls, and in due time, of men and women, for a better world? This question states the great objective.

An examination of Fig. 1, will disclose three divergent views as to the control of human character and behavior, and a fourth view that is intermediate in its relation to the extremes. The **first** of the extreme theories of action, that of the **extreme mentalist**, assigns unlimited power to mind alone and quite disregards the limitations imposed by the possession of the body and its nervous system. On this theory all efforts at character education would center on shaping the convictions of the mind. The practical procedure in schools might take the form of a moral revival the first week in the school year, and thus dispense with any further effort at character education for the remainder of the year. But how would such a theory take care of the case of the great French physiologist, Professor Richet, who received the Nobel Prize of \$50,000 for physiological research in 1913? Here is what Richet says:

"Tobacco is pernicious. Tobacco smoke is noxious. It contains dangerous gases—carbon monoxide, hydrocyanic acid, nicotine fumes, etc.,—and yet I live in the midst of these poisons. Instead of breathing the pure, free, health-giving air, I injure my appetite, my memory, my sleep, and the action of my heart by breathing noxious vapors. To excuse myself, I cannot claim, like many smokers, that tobacco is harmless, since I am well aware that it is harmful, exceedingly harmful. In my case, my mania for smoking is a fresh and unexpected proof of man's incorrigible folly. Using tobacco is a stupid habit to which I am enslaved, while at the same time fully realizing my stupidity. And because I am more alive to it than other men, I am more to blame. Weird mania! Absurd aberration! I have fettered myself with this habit from which I lack resolution to break away."

Clearly Professor Richet knows enough; his mind is clear to what he ought to do; he is fully convinced of his folly; but he still seems to lack something to make his conviction effective. The pure-thought theory seems insufficient.

The **second** theory of action, that of the extreme hereditarians, holds that one's behavior is primarily determined by one's biological inheritance. People do what they do because their ancestors did

so. There is no escape. The implication of this theory is that the only way to get a better race of men and women is for good folks to set up the ideals and provide and operate a system by which only standard people shall become the ancestors of the race's progeny. Can the schools do anything about it on such a theory?

The **third** theory of action, that of the extreme environmentalists, holds that aside from simple reflex acts one's behavior is wholly a consequence of environmental forces. The so-called instincts are merely acquired complexes of reflexes. Circumstances teach a babe to cry, to get scared, to get angry, to feed, to laugh, to be curious, to show off, etc. The extreme behaviorist holds to the theory of extreme environmentalism. A famous champion of that school says that if Charles Darwin, born the same day as Abraham Lincoln, had been nurtured at the breast of Nancy Hanks in Indiana, and Lincoln had been miraculously transferred to the lap of Susanna Darwin in England, then Darwin would have been Abraham Lincoln and Lincoln would have been Charles Darwin. This is obviously quite absurd.

The leading exponent of extreme behaviorism has declared that he can take any normal healthy baby and make of it anything he pleases, quite overlooking the fact that on his own hypothesis he himself cannot do anything on his own volition—he has none. Under this theory neither the babe nor man would have any responsibility for anything he might do, and no one, on this theory, be blamed or praised for any action whatsoever. Morals would not exist and moral education would be a thing unthinkable. Consciousness for extreme behaviorists is not a factor in human action.

The fourth theory of action, the **eclectic theory** (eklego, a Greek word meaning "I select the best") stands in a position to rest its foundations on three facts of life—physical heredity, environment, mentality—and takes the contributions of each. On this hypothesis schools can hope to achieve something in the way of character building. This eclectic theory recognizes that heredity sets up certain limitations and gives certain natural emphasis to behavior, but it also provides many impulsions that become the very basis of the character education that is to follow. It assumes that hereditary nature is highly modifiable by environing factors, factors which the mind of man can recognize and control. The power of intelligence—one's own or some other person's—can study hereditary endowments and environmental factors and can utilize the laws of their inter-relationships to produce a type of character that approximates an ideal that the mind sets up. Professor Richet (or someone else) can change Richet's environment and liberate him from his narcotic slavery.

Why bother about these theories anyway? If one is going to attempt anything in character education, he will be following some kind of hypothesis, whether he knows what it is or not, and it would seem, therefore, to be a mere matter of common sense to determine first if there is any validity to the theory upon which he proceeds. Common sense says that one can change character; that some individuals are easier to change than others, even though they be twins (of the non-identical sort); and that environment is the instrument through which the larger part of the change is achieved. The eclectic theory, that is, the inner urge or instinctive theory, aided by many supplementary environmental factors, is the theory of common sense as well as of scientific demonstrability. It is this theory of action and its control which is frankly embedded in the pages of the Nebraska Course in Character Education.

In considering the question, in connection with the eclectic theory of action, "Why do people do what they do?", it was pointed out that there are five general causes. (See page 22.) In answering our present inquiry we should correspondingly have to say that we can get people to do what they ought to do by (1) advantageously surrounding them with proper feeling controls, (2) wisely stimulating their inner urges, emotions and dispositions, (3) skillfully encouraging the development of proper habits and sentiments, (4) setting up a wholesome "social gallery", and (5) effectively appealing to their intelligence and reason.

1. The Control of Feelings as a Factor.

A slogan governing one of the most successful training schools in the world for subnormal youth, that at Vinland, New Jersey, is this: "Happiness first; everything else follows." This slogan might well be the motto in every school and home, **if care be taken to distinguish happiness from mere pleasure.**

Dr. Thorndike has worked out a law of learning known as the "Law of Effect". The point about this law is that in the process of learning, much time is saved and greater effectiveness secured when the learner is really enjoying his opportunity to learn. The mastery of the multiplication table, for instance, is sooner achieved if an atmosphere of cheerfulness exists while the study is going on and the prospect of ultimate satisfaction is felt as a reality by the pupils. The processes that condition good cheer operate to give permanence to the thing learned. Conversely, if the multiplication table is learned under sheer compulsion (or coercion) the learning processes must be stimulated over and over again before any permanent results can be secured.

Agreeable states of mind cause one to continue the conditions that bring them on, while disagreeable states tend to drive one to

discontinue the unpleasant activity. It is as if our pleasurable states say to us, "Keep it up, keep it up," and our painful states say, "Quit it, quit it!" It follows that if one wants another to do something and an agreeable situation can be created, the pleasure itself will re-enforce his efforts to control the other. A prime condition of success in a schoolroom is an atmosphere of joy in the constructive work that is being done.

It must be admitted that the pursuit of pleasure constitutes a tremendous factor in human control, of which fact the world of commercialized amusement has taken full advantage, sometimes to the great disadvantage of its devotees and of great profit to the exploiter.

TABLE I. AN ANALYTIC TABLE OF INNER URGES AND EMOTIONS

Inner Urges	Stimulus Situations	Reaction	Feeling or Emotion Aroused
Crying or appealing.	Injury or deprivation.	Acts of crying.	Feeling of helplessness or grief.
Food-seeking or hunting.	Deficient or insufficient food.	Contraction of stomach muscles, quest for food	Feeling of hunger or craving.
Feeding or devouring.	Available and needed food.	Acts of feeding.	Feeling of palatal and gustatory satisfaction.
Fighting or pugnacity.	Obstruction to progress.	Destroying opposition.	Anger, rage, fury.
Fleeing or escaping.	Imminent danger.	Escape and self-preservation.	Fear, fright or terror.
Repelling or rejecting.	A nauseating or noxious substance.	Rejecting, expelling, vomiting.	Nausea, disgust, repugnance.
Laughing.	Harmless incongruity, etc.	Acts of laughing, cachinnation	Amusement, hilarity, mirth.
Investigating or curiosity.	A novel, intelligible situation.	Spontaneous attention.	Feeling of curiosity or wonder.
Showing-off or self-assertion.	A social "gallery" to be impressed.	Seeking approbation or displaying one's self.	Elation, pride, sense of mastery.
Constructing or manipulating.	Available building material.	Acts of creating or building.	Feeling of creative satisfaction.
Collecting or acquiring.	Presence of appropriable property.	Assembling or hoarding.	Feeling of possession or ownership.
Sinking or self-subjection.	A social "gallery" to be avoided.	Sinking away.	Emotion of dejection, feeling of the "blues".
Herd-seeking or gregariousness.	Absence from one's companions.	Seeking one's companions.	Feeling of loneliness, or homesickness.
Mating, or reproduction.	A physiological condition and a suitable companion.	Seeking a mate.	Lust, or sexual emotion.
Protecting or sympathizing.	Helplessness of young or dependent creatures.	Giving assistance or protection.	Tenderness, or active sympathy.

2. The Control of Inner Urges, Emotions, and Dispositions as a Factor.

Figure 4 lists some of the most powerful racial urges known to students of psychology. This is a list that has been found workable and very helpful in understanding and controlling human nature, and is accepted without further question. An analytic tabulation of these complex primary forms of behavior appears in Table I.

A. Analysis of Inner Urges.

A careful study of Table I shows that there are three important aspects to an inner urge, the **cognitive**, the **conative**, and the **emotional**. If one **cognizes**, or perceives, or senses danger, the tendency of escape is "thrown into gear" and one begins to make desperate attempts to get away. This **struggle**, much of the action of which is non-voluntary, makes up the **conative** or knowing aspect of the urge to escape. The **strong feeling** that accompanies this struggle is the **emotion** of fear. (**Emotion** is very strong feeling.) To secure flight, one may stimulate it by means of "imminent danger".

If the boy sees a playmate at a distance with a new toy or device that the observing boy does not fully make out, he is fairly hypnotized by the sight. His curiosity is fully aroused by what he has **cognized** or noticed, and he begins to "crane his neck", and strain his eyes as a part of his **conative** (striving) response. He is greatly **interested**, and this is the essence of his feeling of **curiosity**. The stimulus that must be cognized to arouse curiosity is a novel, intelligible situation or object. The response or **conation** is the act of non-voluntary attention, and the accompanying **emotion** is wonder, or a feeling of curiosity. To arouse the investigative tendency, provide "intelligible novelty".

B. Controlling Inner Urges.

By running down the second column of Table I you will see the stimuli that must operate in order to arouse the appropriate reaction. This column is important, for it suggests how to control the **springs of human behavior**. Take the case of a boy, for instance, who habitually smears the blackboard when he erases his work or clears a space for his problem. If the teacher says severely, "Johnny, can't you clean that blackboard better? That looks perfectly horrible", at that instant she becomes a "**social gallery** to be avoided" and the boy's **self-abasement** is aroused. He feels depressed and this "**obstruction to progress**" may also throw into gear his **pugnacity**. With the emotion of dejection and anger now active, he is in no mental state favorable to learning or improving.

Suppose, on the contrary, our teacher had better understood how to get boys and girls to do what she thought they ought to do, she would not have spoken about the blackboard at all on the day it was so badly smeared. But, she would have waited till some day came, as come it surely would, when the boy did better than on the day before. The teacher would have seized that propitious moment to say, "Why, Johnny, how much better you have done today in cleaning that board than you did yesterday!" Johnny would then have been in the presence of a "gallery to be impressed" and his **self-display** with its accompanying elation would have been evoked. He would have been so happy that he would fairly have outdone himself in his efforts to have a clean blackboard after that. This, kept up, would have resulted in the formation of a habit of neatness (at the blackboard) and the teacher would have made an important contribution to Johnny's character development.

The term "social gallery" as used here is rather technical and might be explained this way: Walter Lippman in his book "Public Opinion" has coined this trenchant phrase: "The world outside and the pictures in our heads." By "social gallery" we mean the "pictures in our heads" of people who have an influence over us. Some people we like and some people we dislike. There are some people whose company we seek. There are others whom we avoid. We either approach or avoid people according to the "pictures (of them) in our head". These pictures may be made up of real people, they may be made up of people we read about in books, or of people who are products of our imagination.

The Johnny we were watching was in the "Big Injun Age" (See Fig. 4). But if Johnny had been in the "gang age" and had known that the "guys" would make fun of him if he tried to please his teacher, the situation would have been quite changed. He would have had a different "**gallery**" and a different tendency would have emerged. The way now to control Johnny is to have the group set up a standard of neatness. This could be done if the teacher could get on particularly friendly terms with the leader or leaders of the gang. There are ways to do this, but we cannot take time to consider them in detail here. The interested student of human nature can figure it out for himself. It is important now to note that as much depends upon the age-group to which a pupil belongs as upon the inner urge to which one may appeal.

In connection with the control of "inner urges" through proper stimuli, it is important to call attention to the fact that people are born with different natural intensities of their inner or racial urges. These differences are the bases of differences in human dispositions. One will have a fearsome disposition, if fleeing is ever ready; a querulous disposition if pugnacity is strong; a miserly disposition

if the collective tendency is pronounced; and so on through the list of dispositions, curious, conceited, humble, lustful, charitable, gluttonous, tearful, contemptuous, hilarious, and solitary, or social. **One's disposition depends on the relative intensities of all his inner urges.**

But one's disposition is not fatally fixed by heredity. It is possible to change the strength of one's hereditary urges, either by permitting one or more of them to remain quiescent, or by intensifying one or more of them by excessive excitation. So also can one modify the character of excitants of an inner urge. The process is known as **conditioning**. To condition an inner urge is to get a new or substitute stimulus as well as to modify its intensity through repeated stimulation and exercise.

The terms **conditioned reflexes** and **conditioned inner urges** are much in use in modern psychological literature. An illustration of the latter sort will help make clear what the terms mean. Numerous studies by Dr. and Mrs. John B. Watson have shown that the natural stimuli for fear in infancy are loud sounds and a disturbance of support. Albert, one of their subjects, a boy of eleven months, was like other infants in his fear responses. He had been playing with a white rat and had shown no fear of it. One day when the rat was placed near to him and he was just touching it with his hand a steel bar suspended behind his head was vigorously struck. Albert jumped violently and fell forward burying his face in the mattress on which he sat but without uttering a cry. Recovering a few minutes later the boy reached for the rat once more only to be interrupted by another loud noise from the bar. This time he fell forward and began to whimper.

A week went by and the situation was reproduced and this time Albert was hesitant about touching the rat. Then the rat was merely presented to view five successive times and each time the bar was struck at the moment of presentation. Finally the rat alone was presented and Albert struggled violently to get away from it. After this, whenever the rat was presented, or any other furry thing, from cotton wool to a Santa Claus beard, the boy showed great signs of fear. He had been completely **conditioned**, that is, a new kind of stimulus for fear had been developed and a new kind of response to furry things. Correspondingly an increase in the intensity of fear proclivity became increasingly marked.

Once a child's inner urges have been wrongly conditioned, can they be **de-conditioned**? This question is extremely vital in character education, and fortunately Dr. Watson has supplied us with the answer. Peter, another of his subjects, three years old, was afraid of rabbits and other furry things, probably from having been

unfortunately conditioned. Close contact with a rabbit set up a paroxysm of fear, yet he would sit in his high chair undisturbed and watch a companion play with the rabbit on the floor.

Direct de-conditioning was now attempted. Peter was seated for lunch at a small table in a high chair in a long dining room. A rabbit in a cage was then brought in but kept far enough away not to disturb the boy's eating. The position of the cage was marked. The next day the process was repeated. The rabbit was brought nearer until signs of disturbance were barely noted. Thus similarly on a third day and for many days thereafter the cage was moved each day nearer to the boy, until it was placed not only on Peter's table but even in his lap. He now ate with one hand and petted the rabbit with the other. Peter had been de-conditioned.

Once de-conditioned it would have been possible to re-condition the boy by very much the same procedure as that by which he was originally conditioned. Every such conditioning, de-conditioning and re-conditioning, and every degree of intensification of a racial urge, even without a change in the character of the stimulus, results in a change of disposition. We have each been born with a special kind of disposition and doubtless each of us has a more or less modified disposition as a result of life experiences. One of the big opportunities of a teacher or parent is to improve the dispositions of children.

3. The Control of Habits as a Factor.

Habit, as is well known, is an acquired form of behavior, resulting from frequent repetitions of a particular act or acts. It does not ordinarily generate behavior but it functions significantly in determining not so much that a thing shall be done, as that it should be done **in a certain way**. How habits are developed is told in many of the books on pedagogy and psychology, and while it is important that the processes of habit formation be understood, it is not necessary to discuss the matter here at any great length.

A. Common Forms of Habit.

Habits in the main arise out of modification of original tendencies on the one hand, and out of random efforts on the other. It is the latter type that is more commonly recognized as habit—an acquired way of doing voluntary acts, such as the art of writing, of walking erect, of eating with a fork, of swinging dumb-bells, of driving an automobile. They have their beginnings in random effort such as one employs when he first tries to move his ears. A chance success invites repetition and after a while there occurs the dropping out of useless accompanying movements. In due time anyone who travels this road—random effort, accidental success, inhibition of

useless movements—may come to move his ears, or do any other act that his muscular and nervous systems make possible.

James' well known laws of habit formation have never been improved upon so far as they go, and are reproduced here for the sake of completeness.

1. Make habitual many useful habits early in life.
2. Launch yourself with a strong initiative.
3. Never suffer an exception to occur in early stages.
4. Seize every opportunity to convert resolution into action.
5. Keep the faculty of effort alive by daily gratuitous exercise.

To these famous laws we add two more from Woodworth:

1. Use strong motivation to overcome plateaus of learning.
2. Consolidate simple units of behavior into complex ones.

And finally, to make the classic treatment complete, we must not overlook Thorndike's Law of Exercise (well guided repetition) and his Law of Effect (practice under agreeable conditions).

B. Sentiments as Habits.

We come now to consider a type of habituation not commonly recognized as such for it involves the emotional aspects previously referred to as **sentiments**. Emotions may be habituated to function together in unlimited combinations. Very often a complex stimulus throws a number of them into sudden functioning. Let this combined stimulation take place repeatedly and these inner urges become organized to work together. They form what is sometimes called a "constellation". Repressed constellations that are destructive or disagreeable might be called **complexes**. If they are constructive, organized and unrepressed, they might be **sentiments**. A repressed sense of inferiority then is a complex while love is known as a sentiment.

Complexes and sentiments (appreciations, attitudes, or interests) form perhaps the largest single group of elements in human character. In good part, we are what we care for and what we dislike. Complexes usually arise from accidental and rather violent excitations of disagreeable instincts. Sentiments may come into being in a similar fashion. But, in general, **sentiments result from repeated exercise of a group of emotions in connection with a particular object or idea**. When a young man "falls in love", he first becomes curious about the feminine object of his interest, then tries to attract her attention, secure her approbation, and escape her

condemnation. In due time they laugh together, eat together, have protective concern for each other, possibly entertain fears and now and then jealousies, only to be followed by stronger attachments than ever. Love is not one emotion but a number of emotions or- ganized through repeated excitations by the same stimulus. (See Fig. 5.)

In similar fashion one falls in love with many things—literature, art, nature, one's country, one's friends and one's Divine Companion. This last is religion. Friendship, school spirit, patriotism, religion are sentiments—the most vital things in human personality and there- fore in character education. Thus character is built by organizing emotions around worthwhile objects or situations—a series of fall- ings-in-love, so to speak, with things that count. The organization of sentiments is effected by repeated arousal of the group of emo- tions associated with the object or idea.

Does a pupil dislike his teacher? If the boy who dislikes his teacher can be led to do something for her that evokes her appro- bation his "complex" may be converted into a "sentiment". Give the man who does not care for his church or lodge a task worthy of his abilities and deserving of praise if well done, and his whole atti- tude will change. Put a youth who is not enthusiastic about his school in a class play, a football team, a glee club, a debating squad, an extra-curricular activity, and "school spirit" quickly flames up. It is possible to build sentiments and it is therefore within human power to shape character, for character is little more than the sum total of one's sentiments.

Sentiments are habit-complexes of emotions.

4. The Control of the "Social Gallery" as a Factor

We have previously referred to the "social gallery" as pictures (of people) in our heads. Let us imagine that people casually met are just roughly sketched in outline only. We can imagine, then, that people quite well known, but for whom we have no special attachment, are like photographs. They are distinct as to detail, but have no warmth nor vividness of color. They are merely formed in lights and shadows. We can further imagine our friends and those whom we love as painted in warm and glowing colors.

We may think of the form of the pictures as being the stimulating aspects of this "social gallery". The outlines and the lights and shadows make the pictures more or less distinct, and the sharper the details the better we know or perceive the individuals in the gallery. To continue the analogy, we can then think of the colors (in the pictures of our friends) as the emotional aspects of the "social gallery". The more attachment we have for persons, the fonder

of them we are, the more pleasingly and beautifully colored these pictures are. We may say, then, that the pictures in our heads of those we love are vividly colored with emotions. Our "social gallery", then, may be thought of as pictures in our heads (of people some barely known, others intimately known and greatly loved), pictures that are mentally alive, pictures which influence our behavior and conduct.

A. Power of a "Social Gallery".

Here is an illustration: On November 11, 1918, a group of American soldiers in France, suddenly released from tension by the signing of the Armistice, started out to have a "time". Among them was a Nebraska boy who had not been in the habit of drinking intoxicating liquors or visiting questionable cafes. The urge of his present "social gallery", that is, his companions, influenced him to enter into the frivolities of the occasion. But after the group had started he got to thinking very seriously about how the folks at home might feel if he now violated the moral standards to which they had always held. This group of folks at home became the dominant "social gallery" and instead of casting them out of his thoughts he listened to their urgings and let the soldier group go on its way.

Thus do all men live, says William McDougall, under the eye of some social gallery, indeed some one of three types of human galleries, the immediately present gallery, some particular individual or some group, be it good or bad, present or absent, some group of idealized imaginary companions or one's ideal self. To McDougall's classification of social planes upon which people live, there may well be added a fourth social plane, the plane in which many people find the Divine Companion with whom they live in calm serenity. (See Fig. 5.)

B. The Nature of Conscience.

In any study of character education it is important to know something about the nature of conscience, for moral education is primarily a matter of developing a wholesome conscience. A study of Figure 5 should be of some assistance in arriving at an understanding of the nature of conscience. From that diagram it will be seen that one's character or personality depends in part on the social group one cares for. The self-regarding sentiment consists in the organization of all the elements of original nature around the idea of the self. This idea of the self, in turn, is gotten from the way one's group or gallery that one cares for, reacts to him. One discovers one's self from observing what others think of him.

Conscience, then, is the feeling that one experiences when a moral or immoral act is performed. Here we need to recall that an act is accounted moral by a group if it is the customary practice

of the group. Thus when a child of the Gang Age, a youth, or an adult, performs some act affecting the group which the group approves, then self-assertion is "thrown into gear", elation follows, and "conscience approves". If a person performs an act of concern to the group which it disapproves, then self-abasement is evoked and defection follows, and his "conscience disapproves". Conscience, to state the case again, is the feeling of elation or defection following an act which meets the approval or condemnation of the "social gallery" that one really cares for. If the "gallery" is a human one, the conscience aroused is a moral conscience; if the "gallery" is the Supreme Being, the conscience is a religious conscience. Boys and girls get their consciences from the homes, social groups, and communities in which they live, and conscience is educable. The development of a wholesome conscience is the supreme business of character education.

Thus it comes about that what one is depends very greatly upon whom one cares for. Thus, one of the biggest single factors in the making of character is the factor of the standards and the potency of one's "social gallery". We shall later find that one of the great means for controlling boys and girls in later childhood, and of youth in early adolescence is achieved through the provisions of wholesome "social galleries" by means of clubs and other organizations.

5. The Control of Intelligence and Reason as a Factor.

There are, in general, two desirable ways to control the thought life of an individual, namely, the employment of suggestion and the appeal to reason. The suggestive process requires that the pupil or the individual be led to accept an idea uncritically, that is without arguing or questioning.

Troubled because her first grade pupil, James, came so often with shoes and stockings wet from wading in the little roadside ponds on his way to school, the teacher one morning said, "Boys and girls, I have heard that we have a little duck coming to our school. This little duck wades in all the pools and gets his shoes and stockings wet. I don't believe real boys and girls do that. Will you who are real boys and girls please put up your hands?" This they all did but James. Then the teacher turned to him and said, "Why, James, are you the duck in this school?" To her utter amazement, he said, "Quack, quack!" "Then", said the teacher, refusing to be baffled, "you must come up here and get into our little pond in the sand table." And James literally waddled up and lay face down on the glass surface of the sand-table pond. Shortly after the teacher had called up her first class, she heard a noise back of her at the sand-table, and quickly she said, "Boys and girls, do you know, I believe our duck is going to turn into a boy?" Whereupon James bounced out and came running to the class. After this he never,

n-e-v-e-r waded any more! He had come to accept **uncritically** the idea that he had become a boy and ceased to be a duck.

Suggestion is a powerful instrument for control, particularly among younger boys and girls, and of the inexperienced generally, and it is not without its potency among adults who are intelligent in some fields but not in others. It is apt to be fatal to tell a child that he is bad; nothing else will more quickly operate to make him so. With a teacher whom he cares for, the manifested assumption that, of course, he is a good boy, operates powerfully to keep him so. **A large part of the secret of good school discipline lies right here.** With suggestion operating favorably, character can be built and lives can definitely and permanently be shaped.

The other instrument of intellectual control is that of reason. Here one does not try to keep out all hostile ideas, as is done in suggestion, but, one aims to present the various competing ideas along with the reasons why one is better than the others. When a child can be made to see clearly which is the better way, and if, in addition to this he can be properly stimulated, he has taken a very definite step upward in character building. This method is vastly better than the method of imperialistic dictation. The mental set is altogether wrong in the latter procedure.

How, in final summary, do we get people to do what they ought to do? The answer is: (1) Control their feelings; (2) shape their inner urges and dispositions; (3) develop right habits and worthy sentiments; (4) provide a potential and wholesome "social gallery"; and (5) influence action through suggestion and reason.

Watching behavior and trying to account for it is a great game. Attempting to influence the behavior of another is a greater game. But the greatest game of all and the most satisfying in all the world, is to so stimulate and shape the conduct and behavior of another as to develop his character and to set up the controls that bring about the better life.

6. Supplementary Exercises.

A. Research.

- a. Supplement with further reading on feelings.
- b. Supplement with further reading on emotions and dispositions.
- c. Supplement with further reading on intelligence and reason.
- d. Supplement with further reading on habits, complexes, sentiments and "social galleries".

B. References.

- a. McDougall: "Character and the Conduct of Life," Chapters III, IV, V, VI and VII.
- b. Thomson: "The Springs of Human Action," Chapter X.
- c. Gregg: "The Psychology of Unfolding Life and Character," Chapter II.

IV. HOW BE CERTAIN THAT A SYSTEM OF CHARACTER TRAINING IS EFFECTIVE?

Here we come to a new field of inquiry, one that has only recently been opened up. It is as yet far from being explored. Only a few illustrations can be supplied and these will be taken bodily from a somewhat inaccessible source, the Indiana Survey of Religious Education, made by a committee appointed by the Inter-Church Organization of America.

The purpose of such tests is to find out how efficient has been a system of moral education applied for a period of time to a special group, in contrast with conditions obtaining in otherwise similar groups lacking this special training. We shall first examine some of the tests actually employed.

1. Description of Specimen Tests.**A. Borrowing-Errand Test.**

Purpose: Can the subject be trusted to return borrowed property according to promise?

Directions: Request the subject to run an errand. He is to go to a designated address and ask to borrow a pamphlet of Mr. Blank (who is one of the examiner's assistants). When the subject arrives Mr. Blank says, "Yes, I will let you have the pamphlet if you will promise to return it before 9 o'clock tomorrow morning." Each pamphlet is marked with a key number so that the subjects who return the pamphlets may receive proper credit.

When the subject returns with the pamphlet, the examiner thanks him and places the pamphlet on the table without other comment. If the subject says: "I must return the pamphlet before 9 o'clock tomorrow morning," the examiner says, "Very well; I will have it here for you; call for it before you leave."

Scoring: Score the subject 10 points if he returns the pamphlet; score him zero if he fails to return it.

B. Purchasing-Errand Test.

Purpose: Can the subject be trusted not to accept overchange?

Directions: The subject is handed a card on which is written his own name and the words, "One copy of opposite test, nine cents." The examiner hands him a twenty-five cent piece and requests him to go to the neighboring stationery store to purchase a copy of the test.

When the subject arrives at the store, the examiner's confederate takes the card, hands out an envelope containing the test and says, "Nine cents, please." When the subject hands her the twenty-five cent piece, she carelessly hands him two dimes, one nickel and one cent.

If the subject immediately returns the ten cent overchange to the clerk, she thanks him for it and records the fact on the card. If he brings twenty-six cents to the examiner, the latter says, "Did I not give you twenty-five cents?" If the subject says "Yes" the examiner says, "Did you put some of your own money in with this?"

Scoring: If the subject returns the change to the clerk or if on returning all the money to the examiner, he insists that none of it is his own, he is scored 10. If he keeps the overchange he is scored zero.

C. The Tip Test.

Purpose: Can the subject be trusted not to accept a tip for a trifling courtesy?

Tippling is a debasing custom which either flatters or protects the vanity of the giver and debases the self-respect of the receiver. It is contrary to the rules of the Boy Scouts and Camp Fire Girls to receive tips.

Directions: When the subject returns from one of his errands (care should be taken that it is but a short distance) the examiner thanks him and offers him a tip for his courtesy.

Scoring: The subject is scored zero if he accepts the tip; he is scored 10 if he refuses it.

D. The Tracing and Opposites Test.

Purpose: Can the subject be trusted not to cheat in an examination?

Directions: This test is to be given on a prepared four-page folder, perforated at the fold. Following is a reproduction of page 1:

Opposites Test

good	-----
begin	-----
above	-----
bottom	-----
ancient	-----
black	-----
sharp	-----
if	-----
cold	-----
alive	-----
alike	-----
attack	-----
clean	-----
awake	-----
ancestor	-----
pleasure	-----
always	-----
answer	-----
advance	-----
gladness	-----
Your name	-----

Pages 2 and 4 are blank. A piece of transparent waxed paper is fastened with a clip at each corner upon page 3, in such a manner that the figure and the type instructions are perfectly legible. Page 3 is as follows: (here an irregular map-like figure appears, with the instruction below it to trace the figure as carefully as possible). The technique of this test is as follows: A folder is placed before each subject with face side (page 1) down, and page 4 (blank) up. At a given signal the folders are opened and the subjects trace the figure on page 3 according to instructions, one minute being given for this work. When the signal is given to stop, the folder is closed so that page 4 is down and page 1 is up. The subjects are then instructed to write their names at the bottom of the page, and then to write as many opposites as possible within the space of two minutes.

When the time is called, one of the examiners asks for the tracing test for the purpose of correction. The examiners then proceed to tear off the tracing test at the perforation, (including the waxed paper which is still attached by means of the clips), the first page being left with the subject. The assistant examiners leave the room at this point, while the chief examiner reads the correct opposites, giving the subjects the opportunity to mark their own papers. Care is taken to create lax conditions during the process of correc-

tion, the subjects being encouraged to ask questions. The examiner goes to the window or arranges to have someone call him to the door. The subjects are thus given ample opportunity to cheat.

A comparison of pages 1 and 3 will reveal whether or not the subject attempted to cheat by adding words or making changes during the process of correcting his own paper. The waxed paper will show a perfect tracing of all the words which the subject wrote originally. The examiner, of course, had provided each of his subjects with a hard pencil.

Scoring: The subject scores 10 if he made no attempt to cheat; he scores zero if he cheats.

2. Results of the First Series of Tests.

The following table gives the results of the tests described above plus other tests in the series not here reproduced. The table is taken from the Indiana Survey, Volume II, Tables XXXVI to XL inclusive.

A. Summary of the results of the first series of moral conduct

Group	Character	Tests.		Rank
		Amount of Training	Average in Test	
A.	Private School	None	59.5	7
B.	Boy Scouts	Just Organized	60.5	6
C.	Boy Scouts	Just Organized	58.1	8
D.	Boy Scouts	Six Months	80.4	2
E.	Private School	None	75.0	4
F.	Camp Fire Girls	Four Months	62.2	5
G.	Private School	None	78.2	3
H.	Boy Scouts	Two Years	82.3	1
I.	Public School	None	56.8	9
J.	Boy Scouts	Just Organized	42.1	11
K.	Boy Scouts	Just Organized	53.4	10

3. Conclusion.

Two of the committees' observations and conclusions are here quoted from pages 494 and 497 of the Report.

A. Revelations of the Table.

"The first fact, as is seen from an inspection of Table 36, shows that those groups which have been subjected to Scout training have a higher average of trustworthiness per individual than those groups which have not been thus subjected. Group H with two years of Scout training shows an average of 82 per cent in trustworthiness; Group D

with six months of Scout training shows an average of 80 per cent. Two of the private school groups average 78 and 75 per cent respectively, but all of the other groups are lower."

"The second fact, as is seen from an inspection of Table XL, is that the two experimental groups, B and C, show a marked improvement in trustworthiness between the first and second series of tests. The average improvement in Group B was 13.5 per cent. The average improvement in Group C was 9.9 per cent. The control groups, on the contrary, average lower in the second series of tests than in the first. Group E averages 7.6 lower and Group I averages 10.2 lower in the second series of tests."

B. General Inferences.

"The results of the experiment do not warrant the general conclusion that it is unnecessary to train children in the formation of specific habits of morality. In the first place, nothing was done with children under ten years of age. **It is not likely that ideals exercise much control over conduct before that time.** It would not be wise to leave the child untrained until such time as we may reasonably expect that ideals may be inculcated. In the second place, many of the habits which are formed early in life need to be carried on through later life. It would be a waste of time to postpone the formation of such habits until ideals have been established. In the third place, habits are mechanisms which may be put into the service of ideals, and the more of these there are conveniently at hand, the more completely will ideals be able to control action."

4. Measuring Moral Progress in Nebraska Schools.

It needs hardly to be said that no such refinement of technique for judging the exact moral status of a pupil as has been described in prior paragraphs, is recommended to be tried out in the schools of Nebraska by any public school teacher.

Provision is made, however, for various character and personality surveys of pupils by means of questionnaires provided for each age group. The special procedure for filling out these questionnaires is given in connection with the chapters on each stage of the unfolding life of the pupil, and need not be described here.

Where these questionnaires are given twice a year, they will serve as a measure of progress in moral development through comparison of results in the second report with those of the first report. The ideal procedure is for the teacher to have a private interview with each pupil either as the report is being made out by the pupil, or preferably after the pupil has made out his own report in pencil. Changes in the report can be made in consequence of this interview,

and pupil and teacher will understand why each mark has gone down as it has.

The completed questionnaire is for pupil and teacher only to see, and must never be made accessible to anyone else. Out of the background of this questionnaire and other observations, the teacher's six-weeks or quarterly report will come. The discussion of this report to parents on character (citizenship) as well as on academic success is left for the chapter on methods. (Unit Study Two.)

5. Other Character Investigations.

Notable studies of character education are being made at the present time among which may be mentioned the following:

Bureau of Personnel Research, Carnegie Institute of Technology.
Children's Foundation, Valparaiso, Indiana.
Character Education Research Bureau, University of Iowa.
Character Education Institute, Chevy Chase, Washington, D. C.
Character Education Inquiry, Teachers College, Columbia Uni.
Moral Education Committee, National Education Association.

6. Follow-up Work in this Unit.

A. Observations.

What are some of the practical but unscientific ways of judging character in daily life?

B. Research.

- a. Why do some children lie more readily than others?
(Slaught, Iowa Studies in Character Education, No. 4.)
- b. School subjects and international-mindedness.
(Manry, Iowa studies in Character Education, No. 1.)

C. References.

One of the most recent studies in the field of moral measurements is that of Hartshorn and May, entitled, "Studies in Deceit". It is Volume I of a Series of Studies on the nature of Character, carried on by the Character Education Inquiry and the Institute of Racial and Religious Research. Read also the chapter on "The Measurement of Traits" in Charters' "The Teaching of Ideals", Chapter XVI.

UNIT STUDY TWO



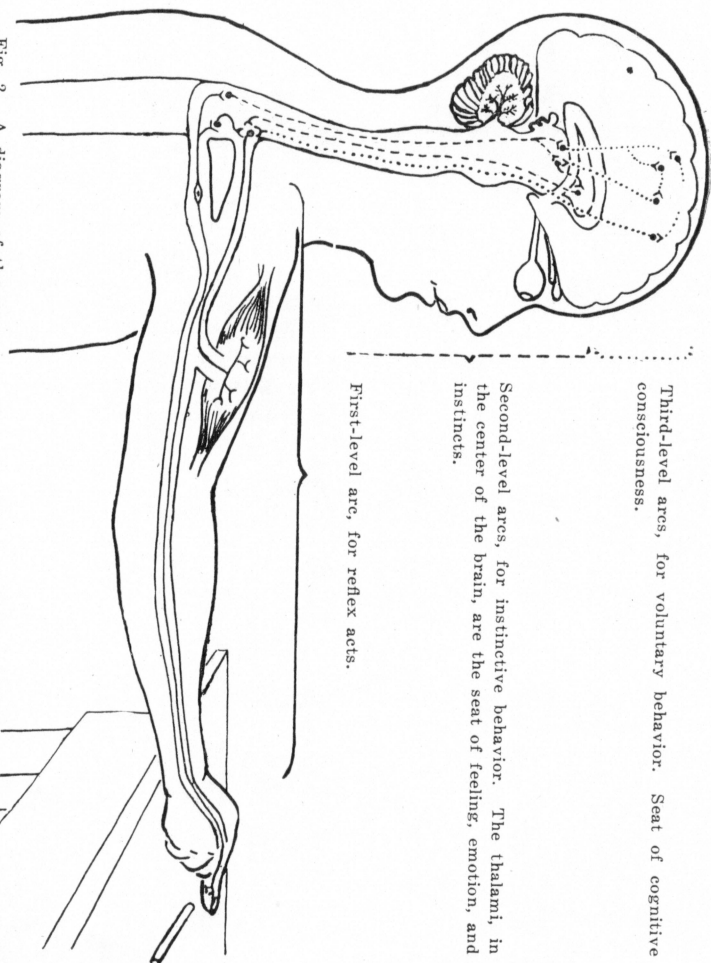


Fig. 2. A diagram of the nervous system, the instrument of mind and behavior. Three levels of nervous arcs are shown.

METHODS IN CHARACTER EDUCATION

Pug, Pax, Felix and Ab were seventh and eighth grade pupils in a Nebraska school. They were all in the early Adolescent or Later Gang Age, and Pug, a cigarette fiend and the bully of the playground, wanted to head up a gang of his own. Pax and Felix readily came under his rule, but Ab held aloof. A fight occurred on the schoolground between Pug and Ab, a "drawn battle", which was apparently satisfactorily adjusted between the boys and the teacher.

But Pug's ambition had suffered defeat and he "held a grudge". He went to a picture show in which the "hero" got "vengeance" in the alleged wild-west fashion, and this confirmed his conviction that he, too, must have "vengeance". So a few evenings later, just after school, he inveigled the other three boys to come into a building on the nearby fairground where he ordered Ab to strip off his clothing, reenforcing his remarks with a menacing club. Felix entered into the enterprise as a subordinate of Pug's and doubtless he thought it would be good fun just to scare Ab. Pax remained as an innocent bystander.

Once Ab's clothing was removed and Pug had tied him to an upright pole in the building and was about to "lay on" more to scare Ab into submission than really to beat him severely, Ab's mother rushed in upon the scene and the three boys fled. The mother then went out to get some "witnesses" only to meet the school principal, who chanced to come along at that moment. The principal arrived just in time to catch sight of three vanishing boys and to see Ab tied to the pole. Then the mother began to insist that the three boys should have a severe "beating" or she would take the matter to court.

At this point several questions naturally arise. Would it have been good character-education procedure to have punished the three boys merely to satisfy the demand of the mother? Which would have been more important, that vengeance be satisfied, or that character be developed? What did all the difficulty go back to, anyway, and who were to blame originally? Did the community have any responsibility for permitting objectionable picture shows, for letting a boy like Pug do the organizing of the village gang, and for permitting cigarettes to be sold to "fourteen-year-olds"? What progress in character education can anybody make with a juvenile cigarette fiend anyway? Was anyone building up a Boy Scout troop or were the churches developing clubs of "Friendly Indians" and "Pioneers"? Was the school teaching the multiplica-

tion table and the arts of reading and language while holding to the principle that the home, not the school, is responsible for character? Were the homes shifting the responsibility over to the school?

The biggest question of all is how to train character so that ugly situations like that described above can be avoided and boys and girls developed in wholesome and happy ways. It is clear, of course, that the real answer to that question is community wide in its scope. So far as the school is concerned, it has its own special responsibility which it cannot evade. It must proceed by some kind of approved method in order to fairly perform its share of the common character-building obligation. Dr. Ernest Horn, of the State University of Iowa, says: "I have two boys. It does not worry me very much when I find they missed one or two addition problems in their last test, or that they misspelled a few words, or that a recitation in geography was not all it ought to have been; but if they come home with the slightest indication of any moral deficiency, I must confess that I am worried. The biggest thing in school work falls in the field of moral and civic education."

The schools must face the fact of greater difficulties to be overcome in character education than in academic education. Thorndike and Gates' "Elementary Principles of Education" states the difficulties after this manner: "Moral conduct is difficult to develop in comparison with knowledge and with most motor acts precisely because it involves acts that conflict with strong *instinctive cravings*----- Because of powerful opposing tendencies, the task of creating readiness, of securing the right reaction, and of making it more satisfactory than the wrong is especially important, even if unusually difficult."

There are certain limitations due to school conditions that must be taken into account, (1) The child has acquired innumerable habits, some desirable, some undesirable, by the time he enters school. (2) There are even greater variations among people in disposition and emotional propensities than in pure intelligence. (3) The school has the pupil only part of the day and for only five of the seven days in the week. (4) Teachers are under heavy pressure to teach a set of requirements of the usual academic subjects, and other things are neglected under this compulsion. (5) Teachers are less well trained and skillful in character-education methods than in the teaching of the so-called fundamental subjects.

I. The Individual Method of Character Education.

Methods of Character Education fall into two main groups. Several subdivisions may be made under the second of the major divisions.

The first of these major methods is known as the Individual

Method, involving more or less intensive and extensive work with the individual. It includes all that is done in the ordinary cases of correcting pupils in the schoolroom and in the uncommon cases of "discipline" that are of the more baffling sort.

II. Group Methods of Character Education.

Through all the years of public school history the kind of character that boys and girls may develop therein has been a matter not only of parental but of continuous professional concern. But for very many years the schools have depended on stories in the reading books, upon aphorisms, upon the teacher's example, upon proverbs, upon mottoes, and upon many other important but often incidental influences for the moulding of character. In more recent years much more definite steps are being taken in many places and a modified and more direct method is being followed. By both these methods, however, the attempt is made to influence the school group as a whole, thus making necessary the differentiation between the individual method and the group method. To the consideration of three group methods we now proceed.

1. The Indirect Method.

The indirect method of character education is that in which the various virtues or traits are taught inductively as a by-product of the academic and routine work of the school. Arithmetic, for example, has been supposed incidentally, to teach accuracy and something of honesty. History has been depended upon to teach love of country; geography, universal brotherhood; language, the conscientious expression of thought; reading and literature, symbolic truth of many kinds. It must be admitted that all these things and many more have been done in some degree when the school subjects have been successfully taught.

The dependence for results has been mainly upon the working of the laws of imitation and suggestion. It is because of the correctness of these two principles that the indirect method has produced such recognizable and admitted results. There are these further advantages of the method, namely, that it proceeds from the known to the unknown, from percepts to concepts, from the concrete to the abstract, from trait actions to an understanding of traits.

To illustrate this latter series of phrases more concretely, suppose a teacher wishes to impress the knowledge and practice of neatness upon her pupils and to do it by the indirect method. She will begin with an insistence in the performance of **trait actions**, that is, a series of actions that express a trait. She will tell her pupils in the morning that she wants them all to hang up their wraps very nicely and put their overshoes each by the other with the heels

against the wall. She may then add, "I want you to be neat". Later, she says that in writing up their notebooks, they should have the pages free from marks of erasure and the written matter well balanced on the page. Again she will add, "Let us keep our notebooks nice and neat." Still later, she will say to a pupil at the blackboard, "Mary, don't you think you had better erase the board perfectly before you begin to write on it? It will look so much neater." When evening comes, the teacher will ask the pupils to put their books in their desks in orderly fashion by placing the largest book on the bottom of the shelf or drawer, the next largest on that, and so on up to the smallest on top. The notebook and other tablets will be placed on another side of the drawer and all pencils, crayolas, etc., in still another place by themselves. Again the teacher will make some comment about neatness, such as, "I think it will be so nice to come to school in the morning finding every desk as neat as can be."

Thus during the day at least four trait actions of neatness have been expressed and the word neatness, the name of a trait, has been suggested each time. Neatness now comes to mean at least four things, clothes hanging in an orderly way, notebooks free from unsightly marks, blackboards erased thoroughly, and books and other things all placed in order in the desk. A **Percept** is an awareness of a particular thing—a particular house, horse, flower, tree, my clothes on the wall, my notebook looking fine, my place at the blackboard well erased, my books in order in my desk. Out of percepts one gets a **concept**, that is a general idea of a number of related things—house (any house), horse (any horse), flower, tree, neatness. This going from percepts to concepts is the natural way to learn. In character education this means **going from trait actions to the knowledge of a trait**. As applied to the trait of honesty, it means, if the reader will turn to Table II, that the pupil would be led by various means to appreciate the significance of a number of the trait actions listed at the **right side of the outline of honesty**. All through the day, in connection with the routine work of the school and the activities with the school subjects, various suggestions will be made, many of them indirectly, others directly, but none of them "preachy",

TABLE II. ANALYSIS OF HONESTY

TRAITS Semi- abstract concepts	TRAITS Concrete concepts	TRAIT ACTIONS Complex per- ceptual acts	TRAIT ACTIONS Simple per- ceptual acts
Honesty is fairness to folks	Fairness to oneself	Avoiding harm to your CHARACTER through false pretenses, such as:	Exaggerating for effect Making false pretenses Getting help in examinations Giving help in examinations Defending an untrue answer Reporting a guess as true Taking advantage of ignorance Deceiving yourself Doing a sneaking meanness Delaying correcting an untruth
		Avoiding harm to your BODY through false pretenses, as:	Secret smoking Secret "drinking" Secret eating Other secret habits
	Fairness to companions	Acting the truth	Doing a job without shirking Keeping others from meanness Refraining from stealing Reporting errors in making change Returning promptly what is found Handing in uncollected fares Disapproving falsehood Recognizing fairness in others
		Telling truths, not such as: (untruths)	Defending false answers Reporting grades incorrectly Reporting events inexactly Denying having taken things Misrepresenting your age Scaring children with "bug-a-boo stuff" Blaming others with your misdeeds Telling a false story as true
	Fairness to society	Telling the truth	Making records true, not false Warning others of danger Reporting communicable diseases Reminding others of oversights
		Acting the truth	True workmanship, not false Observing quarantine laws Selling only pure milk Dispensing wholesome beverages, not "hootch"
Honesty is fair- ness to the Creator	Fairness to	Showing sympathy	Practicing human brotherhood
	Fairness to the Creator	Exhibiting reverence	Honoring God

HONESTY IS UNIVERSAL FAIRNESS. (Abstract concepts)

or offensively conspicuous or repetitious, regarding trait actions that relate themselves to fairness and finally to honesty.

All educators agree that procedure like that just described is a true learning method—it is both psychological and pedagogical. It is a method so correct that it is not to be overlooked in any practicable system of character education. But, even so, as a system taken by itself, indirect character education has several serious shortcomings.

The first objection is that it confines character education to the rather narrow limits of schoolroom experiences and incidents. The right hand column of Table II will show how far short a schoolroom can come in furnishing an experiential basis (the only true basis) for all phases of honesty. No school can, within itself, teach all desirable traits through school activities alone. Here would come such traits as reverence, respect for parents, helpfulness in the home, and concern for little children.

A second objection lies in the fact that even with considerable number of trait actions brought into the pupil's experience, there is no guaranteeing that the pupil will himself formulate the appropriate concept with certainty or clearness, just as sometimes happens after a student has spent quite a little time in a laboratory and fails to get the point of the experiments.

Then a **third objection** is to be found in the inadequacy of any self-reliance in difficult situations. The ordinary school situation will not supply the conditions to guarantee transfer of training, by which is meant, for instance, that promptness, neatness, or honesty in school, will not in and of themselves carry over to home and community life. In Oakland, California, to cite an example, it was found that of the boys sent out from the school to become apprentices in the trades, two thirds of them failed on moral grounds—they were not prompt, courteous or industrious, although these traits had been emphasized indirectly in school work for eight or ten years.

2. The Direct Method.

The direct method contemplates a formal presentation of character traits, first, with the suggestion that they be illustrated in trait action afterwards. Turning again to Table II, it will be possible to understand better how the typical direct method would begin with the left side of the outline of honesty and would proceed to the right side of the outline in the course of discussion, illustration, and finally of action. Our formal definition holds that the **direct method of character education is one in which the various virtues or traits are taught directly or deductively as a major school enterprise, without necessarily waiting for experiences on which to base them.**

It has generally been assumed that in the direct method there is a good deal of lecturing and moralizing and learning of precepts and "golden texts". In states where the Ten Commandments are required to be hung in the schoolroom the presumption seems to be that children will absorb great truths by simple presentation before there has been any experiential basis for comprehension.

The direct method of character education has to meet the unanswered charge of five pedagogical objections, namely, it is **logical** and not psychological; it is **formal** and not natural; it is **deductive**, and not inductive; it is **authoritative** and not experiential; and, most serious of all, it separates the learning process from the situation in which the activity is to be carried on in actual life. Its weaknesses lie where the strengths of the indirect method are to be found, for the latter exactly reverses these five propositions.

Even so, the direct method has merits not possessed by the indirect method and these consist in their power to overcome the objectionable features of the indirect method. Specifically, the direct method (1) can extend to moral education beyond the limits of schoolroom experiences and incidents by calling attention to many desirable traits lying outside the range of school life. (2) It can bring clearly to consciousness the central truth of a moral teaching if adequate experience has undergirded it. (3) It can command a larger power of securing transfer of moral training from school situations to other life situations. Just how it can do these things will be illustrated later.

Before proposing a third method of character education it may be worth while to point out some shortcomings of both the direct and the indirect methods when they are utilized in pure form. Strictly speaking, both methods deal with the understanding and not with feeling. Their appeal is too much to intelligence alone and not enough to emotions. Another careful study of Table II will show that the whole presentation is one of thinking and **understanding**, not one of **impulsion** or **will**.

What any method of character education requires is a convincing appeal to understanding, certainly, but it also must have two additional potentialities. The **first** of these is that it must convert an **idea** of right into an **ideal** of right; in technical language, it must emotionalize its trait concepts. The **second** of these is that it must so habituate trait actions as to make them a matter of second nature. All this offers no small contract for a successful system of character education.

3. The Eclectic System of Character Education.

Summarizing the prior discussion, a satisfactory method of character education must have the following characteristics:

(1). It must be strictly **pedagogical**. This means that it must proceed primarily from the experience of trait actions to the knowledge of traits (from percepts to concepts, from the concrete to the abstract, from the psychological to the logical.) It must also be primarily inductive and secondarily deductive.

(2). It must be **adequate**. This requires (a) that it must bring clearly to mind the central truth of a moral teaching; (b) that it extend its moral education beyond the limits of schoolroom experience and incidents and sharpen attention to many non-school traits; and (3) it must secure an appreciable transfer of training from school situations to other life situations.

(3). It must be **motivating**. The idea or understanding of a concept must be idealized, that is, it must be tinged with emotion and reenforced with inner urge to give it carrying power and to affect the will.

(4). It must be **habituating**. The general set-up must be such as to give as much motivation to a frequent exercise of trait actions as it is possible to provide.

(5). It must be **definite**. This point is an addition to what has been previously argued for. "Modern students of education accept as an axiom the principle that **only those objectives in education which are consciously defined and definitely sought through curriculum and instruction are ever successfully attained.**"¹

The Eclectic System (the system that **selects** what is presumably the best in various other systems) of character education, seeks to meet all the requirements of a successful system as just outlined. This system represents a combination of the direct and the indirect systems, a system of **directed indirectness**, plus additional features that aim to carry the teaching over from mere **understanding** to active **participation**.

A. Step One: Making the Method Definite.

The first step in this system is the provision for a series of traits for each age group upon which particular emphasis is to be laid in the character-education work of a school. Such a working list of twenty traits is given in connection with the work outlined for each age group in the state course of study. The teacher should feel at liberty to introduce some variations in the list as judgment and experience may suggest.

A further important requirement is that at least one period a week (of approximately twenty-minute duration) shall be given to a definite lesson on some one of the traits throughout the year.

¹ Betts, George H., *Character Education as an Objective in the Public Schools*, International Journal of Religious Education, Nov., 1928.

This character education period must either come at a regular set hour and day of the week or be given some latitude so that during one week attention may be given to accuracy, for instance, at the **arithmetic** period, or patriotism at the **history** period, or still during another week world friendliness may receive attention during the **geography** period. The former plan (a constant period) is much to be preferred.

B. Step Two: Making the Method Pedagogical.

The **background** for a lesson in character education on the trait of honesty, for instance, should be a lot of trait actions, such as are shown in the righthand column in Table II. Many such trait actions should have found expression in the work in various academic subjects and school situations before the formal lesson on honesty is taken up. The cross hatch of traits and school situations given in connection with the work for each age group in the State Course of Study for the Elementary Schools, will suggest possible sources for trait actions. It is extremely important that the teacher have definitely in mind her twenty teaching traits, so that she may build up the experiential background for her pupils more or less constantly, and thus initiate not only right understanding of a trait but also an habituating of its expression.

Very often a special situation may arise which will be the occasion for a fine lesson on a trait.

For example: "In a certain city of about 40,000, the children in going to school cut across lots. Lawns were damaged, shrubbery broken down, and flower beds ruined. The first grade teacher in this school saw in this situation a need for moral instruction. She went about the job frankly and directly. She could have lectured her pupils on that point and laid down rules, but having been trained to give a different type of moral instruction she did not do that. Rather, she took her pupils out to see some of these lots with the damaged lawns, shrubbery, and flower beds. She asked them if they saw anything there that they would not like if they owned the property.

"She asked the pupils how they thought the householders felt about the damage. The children saw very readily that the householders, of course, would not like to see their property harmed in any way. She might have stopped at this point by saying, 'Let's not do that any more.' Instead, she asked, 'How can we be sure that we stop cutting across these lots?'

"The pupils discussed a plan for stopping this trespass and they did stop it. They soon observed, however, that the pupils of the other grades were cutting across the lawns. They asked whether they ought

not to try to get the rest of the pupils to stop damaging these properties. Again they formulated their plan of action. They went to the householders, apologized to them, and explained that they really had not meant to do any damage. They asked the owners' permission to put up signs opposite the places where most of the damage had been done. The pupils made these signs themselves and put them up. Then they planned short speeches and chose representatives to go to the other grades in the school to make an appeal to them to stop cutting across lots. They also posted little boys and girls opposite these corners near the school to remind boys and girls that they should not cut across lots."¹

It is to be noted that the procedure in the above was from trait action to a trait (respect for another's property.) It proceeded from percept to a concept, from the concrete toward the abstract; and from the psychological to the logical. It was essentially inductive, and its conclusion was made the basis of later deduction.

C. Step Three: Making the Method Adequate.

The primary objective for the **first lesson** or first period of direct instruction on a trait is to make the trait clearly understood by all. A trait will never be adequate until it is reasonably clear. If the teacher in Dr. Horn's account had called only indirect attention to the damages to property, many of the pupils would not have had a clear understanding of what was meant. What the teacher did was to take the pupils to the scene of shrubbery destruction and ask them if they saw anything there that they would not like if they owned the property. There they were stimulated to think the matter through for themselves.

The second objective for adequacy of instruction is that moral education must go beyond the range of schoolroom experiences. Broken shrubbery and trampled lawns cannot be found in the schoolroom. It may often call for some pedagogical genius to successfully bring in traits not exhibited at all or only slightly so in the schoolroom, but character education remains inadequate until this is done.

The third element in adequacy of instruction lies in presenting a character trait in such a way as to lead to an understanding of the applicability of a trait to many other situations besides those of the schoolroom. How Dr. Horn's teacher did this we shall let him explain:

"Now the teacher could have let the matter stop there. She had obtained results in terms of conduct. Instead she led her pupils to apply what they learned to other situations. She asked them if

¹Horn, Ernest, *Intelligent Parenthood*, University of Chicago Press, pages 285-287.

they could think of other instances where they had, without thinking, damaged the property of others. Two children suggested that they remembered sliding down a neighbor's hay stack; others that they had been playing in an empty building without the permission of the owner; and so on, until the blackboard was full of a variety of cases of trespass. Then, working sympathetically, she led the children to state the general principles that they should keep in mind in all these situations. Each child who had been trespassing was led to plan how not to trespass in the future."

A valuable means in achieving this adequacy is to **utilize supplementary character-education literature**. Biographical sketches serve supremely well for this purpose. Two generations of American pioneers have testified to the moral value of the McGuffey readers found in all the public schools before and after the Civil War. Dr. Starbuck of the State University of Iowa, possibly inspired by the McGuffey influence, has secured the compilation of a bibliography of tested stories under the title "A Guide to Literature for Character Training: Fairy Tale, Myth, and Legend". Other splendid helps are now available, including specific manuals in character education. Very often complete lesson plans are provided in some of these manuals. Not infrequently, also, a teacher may find in boys' and girls' magazines and papers just the story that she needs to give "spread" or transfer, to traits and trait actions. The author of this chapter knows from personal experience the influence of such a story read many years ago in the *Youth's Companion*. What youth can read that story thoughtfully without being influenced by it ever afterwards? Here is the story:

"Once there was a carpenter who was hired by a lawyer to build a fence at the back of his lot. The lawyer had said that he did not care to have the carpenter take great pains with it, for it was soon to be overgrown with vines. He would therefore pay only so much to have the fence built and that was all. Returning in the evening, he found that the carpenter had carefully planed all the boards and put the fence in perfect shape, but even so he asked no more for the work than the lawyer had proposed. Asked why he took so much pains when the fence would be vine-covered and no one would see it, the carpenter replied that at least he (the carpenter) would know it was there and that it was a fence that he had built. Many years afterwards when the lawyer became a judge and had to let the contract for a new courthouse, he found among the bidders the name of his old friend the carpenter. To him he awarded the contract because he knew that everything would be done with thoroughness."

D. Step Four: Making the Method Motivating.

Motivation is the process by which any activity is made to seem

compellingly worth while. How to make honesty, neatness, generosity, and other traits seem compellingly worth while, is the most difficult step of all. It leaves the realm of understanding covered by the first three steps and passes over into the field of feeling and will. The technique of the process is that of developing sentiments. A sentiment is an emotionalized thought. It is an **organization** of a group of emotions around a particular object or idea. If we come to love flowers, we have developed a sentiment for them. To fall in love with flowers, with books, with pictures, with children, with honesty, neatness, and generosity is to form sentiments for them.

How are we to effect the desired emotional **organization**? In a certain rural school the children of grades III and IV were told to bring a different, new and selected flower to school every morning for their language lessons. The flower for any morning was carefully examined, its petals, its sepals, its stamens, its pistil, its wonderful pollen, its beautiful coloring, and pattern of leaf and stem and root. A simple record was made of the facts observed and drawings were put in the notebooks from sketches made by the teacher on the blackboard. Flowers came to excite curiosity and **wonder**. The collective, and the constructive tendencies with their special forms of **satisfaction**, the self-assertive tendency with its **elation** over something achieved, and so on, became evident it was only a little while until these pupils **organized** several emotions around the idea of flowers and could share the feeling that Robert Burns must have had for a mountain daisy. They had a **sentiment for flowers** and the thought of flowers was a motivator for action in pursuit of flowers or taking care of them.

A sentiment of an opposite sort was developed by a Nebraska village teacher who instructed her boys and girls about the undesirable nature of cigarettes. They understood the facts but that, we know, is not enough. They must be motivated to hate cigarettes. So she proposed that they all become "cigarette smashers" to see who could smash the most cigarette stubs, for boys and girls often get started in smoking from experimenting with abandoned cigarette stubs. She pictured again the harm cigarettes may do to boys and girls, and aroused their pugnacity to the point where they eagerly entered into the game of cigarette smashing. In one school year her pupils "smashed" over 5,000 cigarette stubs. They developed a sense of hatred for cigarettes through organizing the emotions of disgust and anger around the idea of cigarettes.

In addition to the development of sentiments, other strong instruments in motivation are **approbation** and **condemnation** by those for whose opinions one has come to care. If a teacher gains the confidence of her pupils, they will do many things to please her, and

will seek to imitate her example. Pupils who have learned what neatness is, through steps one, two and three above, can be motivated to move over to step four and be neat because the teacher awakens their elation through the arousal of self-assertion by recognizing and approving the neatness they have shown. The secret of success in this instance is the teacher.

A third means for motivating boys and girls to manifest desirable character traits is to secure the **approval or disapproval of behavior by the group itself**. Ordinarily, this means will be potential through the organization of school clubs. These clubs may take various forms, but once well developed, they operate as an influence in the school mainly through great approval or disapproval of a pupil's responses to the code of action that has been set up as a standard. Ideally, a character-education program develops concepts of character traits week by week, but it still must incorporate these concepts into a code which the school approves and which it continuously seeks to enforce by public opinion.

In this connection it needs to be made clear that conscience is after all, a sense of the approval or disapproval of one's social acts by the social group or "gallery" one sincerely cares for. **Education of character is in large degree education of conscience.**

The actual procedure for releasing all these motivating forces must be worked out in making the plan for the second lesson on each of the traits. This lesson, it must be remembered, is to be the "red letter" lesson of the week and in constructing it the teacher will seek to crystallize a **sentiment** for the trait, secure **group acceptance**, imbed the trait attractively in the slowly developing school code, and give it her **own** enthusiastic **endorsement**. All these things she will do by means of story, dramatization and such other forms of teacher artistry as her pedagogical skill may make possible for her.

E. Step Five: Making the Method Habituating.

Through four steps we have moved to the creation of ideals, that is, emotionalized concepts, but there is still another step to take before our efforts will result in substantial character. That step is the conversion of promising but weak habits into strong and self-working ones. When wholesome habits are securely formed then we know that our character education method has been effective. **Establishing trait habits is the ultimate objective.**

It is well known that habits are formed with repetition of acts under conditions that are agreeable. The fifth step must therefore secure these two elements as its part in the big program—**frequent repetition under favorable conditions**. In every step so far taken,

trait actions have been evolved and habit formation has already been entered upon with each trait that has been intelligently approached. What remains to be done is to stimulate such frequent and enjoyable repetitions of trait actions appropriate to a trait to the end that proper responses become quite automatic. To make a habit response automatic is to create a **confact**, to use a new word coined by Dr. Symonds in his book, "The Nature of Conduct". "**A Confact**," says Symonds, "**is a generalized tendency to conduct.**" It is a self-working readiness to manifest a trait. One has a **concept** of neatness if he knows the full implication of the term; he has the **confact** of neatness if he has developed a generalized attitude for this type of response. A confact is an automatized tendency to manifest a trait even if little or no feeling impels one to it. It is the next step beyond the feeling step.

How shall this be done? The process has been started when the concept of a trait was forming and it was continued when motivation was active. What remains to be done is to secure many repetitions of trait actions under favorable conditions. The same forces that serve to motivate action will strengthen the tendency to action. These forces are sentiments and the influence of "social galleries". But to these forces others must be added to perpetuate the process.

In connection with the work in character education proposed for each age group, there is provided a self-survey or character test. These tests are intended to be worked out by the pupil, if possible in consultation with the teacher. They are a means for stimulating the pupil to the cultivation of neglected trait actions and for giving the teacher a basis of judging the character of the pupil as well as to estimate his progress in the most important work of the school. Aside from pupil stimulation, the actual use of the results of the survey and character test is to enable the teacher to be a little more certain of her ground as she makes her periodic report to parents, as to scholastic standing and desirable trait actions.

This test is a big and important element in the eclectic system of character education. It is based on the practice developed under the direction of Principal Agnes Boyson of the Lyndale School, Minneapolis, Minn. We cannot do better than to let Mrs. Boyson tell her own story as given in the "Journal of the National Education Association" for November, 1928.

"After we had taken (certain) preliminary steps, we called the parents together for the first Parent-Teacher Association meeting of the year and explained to them what we had planned to do (send periodic reports to the parents on the character progress of their boys and girls). There were about three hundred fifty par-

ents present, and, as you may well imagine, they were much interested in the plan. A large majority were delighted, a few were dubious, and a very few were antagonistic.

"I asked them to cooperate with us for at least one term, and as usual they were willing to give me their cordial support. I gave them as many details that evening as I thought necessary and outlined situations which might puzzle them. One thing I emphasized was that they must not expect too much of the children. I asked them to consider whether or not they, themselves, could be marked "A" in all of the character traits. I told them that I was sure that I could not be, and told them that it was unreasonable to expect children to do more than we could do. I suggested that they go over the booklets carefully with the children, helping them to understand how to express these qualities, and when a child came home with a low mark, instead of upbraiding him, to check up on the character trait, see where the difficulty was, and find ways to correct it.

"The day came when we sent out our first report cards. The teachers had stated previously that it would be impossible to mark these cards out of school hours as they had heretofore, as they desired to mark them with the help of the children. I felt that this was a decided step in advance. The teachers took at least two half-days having individual conferences with the children. I wish I had space to tell you some of the desirable outcomes of these conferences. One teacher who was reluctant to break her program to do this work came to me and said that in all her years of teaching she had never become so well acquainted with the problems of her boys and girls, and that she had no idea of the difficulties that they had to meet.

"For two weeks after the first report cards were issued, we did nothing but talk to parents. We had the pleasure of meeting some that we had never seen before. When a boy gets an "F" in arithmetic his father regrets it, but an "F" in reliability is quite another matter. He is either annoyed at the boy, or resentful at the one who gave the mark. In either case it produced some very satisfactory conferences. It would take too long to tell you the many happy results of these conferences.

"As the report cards continued to be issued, complaints grew less, and encouraging comments began to pour in. The comments which pleased us most were those which stated that the children had improved greatly at home. This we felt and continue to feel is the most satisfactory outcome of all. It is not difficult to get children to do the right thing in a school building where a score of people are continually advising and directing. The real test is

the conduct of boys and girls on the street, in the corner store, and at home. If the ideals we are teaching in the public schools can carry into these places, then we are indeed making a contribution.

"Parents stated that children were asking if they were reliable at home, and were requesting to know ways in which they might express it. They were playing with brothers and sisters and neighbors harmoniously because their social attitude must be right. Those who had always refused vegetables were asking for them because it showed good judgment. They were insisting upon going to bed at eight for the same reason. These are not a few detached cases. It began to be general over the entire building because we were giving just as much credit for work outside as in school. Fathers asked for extra booklets to take on the road with them in order to study them, and many said to me, 'These are just as good for business as for school work,' which was the exact comment we were delighted to have.

"One boy came to me one morning with a little elephant cut from a cake of laundry soap. It was so perfect that I expressed great admiration and asked when he had done it. His answer was, 'Oh, my mark in initiative is low and I had to do something to bring it up, so last night at home I looked around to see what I could find.' The marking of industry had done wonders for the pupils who would not work. Boys and girls whom we had decided were retarded mentally, suddenly surprised us by jumping to the head of the class. We discovered that most of these cases were not stupidity but idleness. Another group of pupils we reached were bright and had managed to slip through the grades with a "C" who suddenly realized that it was their working habits more than their 100's that made their progress. We found in that way a group of unusually bright boys and girls.

"No doubt some will be interested in what occurred in scholarship, and I am glad to say that the Lyndale School **advanced in scholarship beyond anything it had ever done in the old system of marking.** We were all so thoroughly convinced that growth in character would produce growth in scholarship that we were not surprised when this occurred."

The report card that Mrs. Boyson's teachers make out is exclusively on character traits and standings. Mrs. Boyson has become so convinced of the need of educating all people in the importance of character training that she has entirely eliminated marks in academic subject matter. For Nebraska schools we recommend for the present, the Holdrege report card worked out by Miss King, until recently Supervisor of the Elementary Schools of Holdrege, but now of the Norfolk schools. Only the reverse side

of this card with slight modification by the editor is here shown. Of course, the form of the entire card will need to be modified to meet local conditions. Just what character traits to list will likewise be doubtless a matter of local determination.

	1	2	3	4
I Manners				
(1) Courtesy				
(2) Consideration for Others.....				
II Obedience				
(1) Respect law, order, authority				
(2) Respond to directions promptly.....				
III Care of Public, Private Property				
(1) Care books, furniture, building				
(2) Care of own property.....				
IV Workmanship				
(1) Interested in work				
(2) Effort to do the best work.....				
V Dependableness				
(1) Truthfulness (3) Self-Direction				
(2) Promptness (4) Self-Control.....				
VI Patriotism and Reverence				
(1) Loyalty (2) Ready to serve				
(3) Reverence for things sacred.....				
Key:				
V=Commendable development. +=Improve-				
ment. —=Need for improvement.				

To the Parents: This card is a personal message to you relative to your child's standing in school. Additional information will gladly be given upon request. Your interest and co-operation is appreciated.

We call your **attention** to the Citizenship Report. It is an effort on the part of the teacher to help the child form habits that result in **moral and social qualities** necessary for a citizen in a democracy. The home and the school must work together to give this training.

III. Summary of Procedure.

The first thing to do in every instance is to begin to get acquainted with the disposition of each pupil in the school, and to follow this up with such individual attention as is necessary to improve dispositions. This work will run simultaneously with the taking of the following steps in dealing with the group:

A. Definiteness in time and traits is the first objective in the eclectic method of character education. In connection with the discussion of procedure with each age group in this manual is provided a working list of twenty traits which are offered as objectives. The teacher needs to have her mind pretty thoroughly saturated with the list of twenty traits in order that she may stimulate the ap-

propriate trait actions in as many school situations as possible. To a few of the traits she may accord only passing attention. Now and then a particular trait or two not listed may be highly desirable for a school and then the teacher will not hesitate to include it for special emphasis. After this evaluation of traits, the teacher will have some fifteen traits to be stressed during the year.

B. In order to make her method **pedagogical**, the teacher will stimulate the expression of all the traits more or less all the time throughout the school year. It is to be understood that the order in which the traits are taken up for special emphasis shall be determined by the needs of the school. Current events, special occasions and holidays of various sorts will also be suggestive of the order of treatment of these traits.

As the approach to the special study of each trait the teacher should give attention to the trait to be considered and should stimulate the pupils to exhibit as many different trait actions that express it as they can during the first week of its consideration. She may also suggest some good things to read in story and biography that bear on the trait.

C. At the end of the first week given to a trait, the teacher will conduct her **first definite lesson** on the trait. In this lesson the teacher will keep in mind her principles of pedagogy and will draw on the pupils for their observations of appropriate trait actions which they can report and these she will record on the blackboard, the list corresponding in part to the trait actions on honesty as shown at the right in Table II. Out of these trait actions, she will try to build up an appropriate outline extending it as far to the left (toward the abstract concept) as it is possible for her to do. Free discussion should be encouraged during the period. At the end the class will **develop a working definition of the trait**. The assignment for the following week will include reading references in which the trait is exemplified outside of school situations.

In the course of this first lesson and in preparation for the same, the teacher seeks to increase the **adequacy** of her method. She has already secured partial adequacy by working out the definition for the trait; but it still remains to carry over the idea into life situations. For this she depends in good part on story books, biographies, fairy tales, myths and legends, to which she sends the pupils for reading during the coming week.

D. In the lesson for the second week the teacher must not only give the trait final adequacy, but **impressive charm** as well. The plan may include perhaps a dramatization that the pupils have helped to work up and any other features for artistic presentation. Its climax will be the formulation of a statement that will serve as

a part of the school code for the year. Models for these formulations may be found in the Hutchins Code, the Collier Code, Brevard's Code, and others.

As an approach to the work of the next week's lesson, the teacher will ask the pupils to notice and to exemplify trait actions of the kind she has in mind for the trait next to be considered. The pupils may be encouraged to do advanced reading on the subject. To keep alive the consciousness of the trait that has just been studied, posters may be hung on the wall to be changed now and then for others that call attention to the traits under consideration.

E. The step of **motivation** has already been initially taken if the second lesson on that trait has been ideally conducted. The trait must already have come to be compellingly worth while. This will be particularly true if the trait has been wholeheartedly adopted as a part of the school code. The school club might well serve as an agency in exemplifying the trait as a part of the school regime or program. This done, the trait will now become an ideal, and the teacher, the group, and to some extent the home and the community, will stand ready to accord approbation.

F. As the final (and long continued) step comes the procedure for stimulating pupils to such frequent repetitions of trait actions for a trait, that they become **habituated** to their expression. At the first formal lesson a trait becomes a concept; at the second lesson it becomes an ideal, and in the follow-up thereafter, it becomes a trait ready to manifest itself. What will furnish the impulsion for all this? First, the stimulus of the teacher; second, the requirements of the school club; third, the challenge of the personal character survey (for which see the State Course of Study for the Elementary Schools); and fourth, the periodic report to the parents.

The condensed summary of all that has been said stands thus:

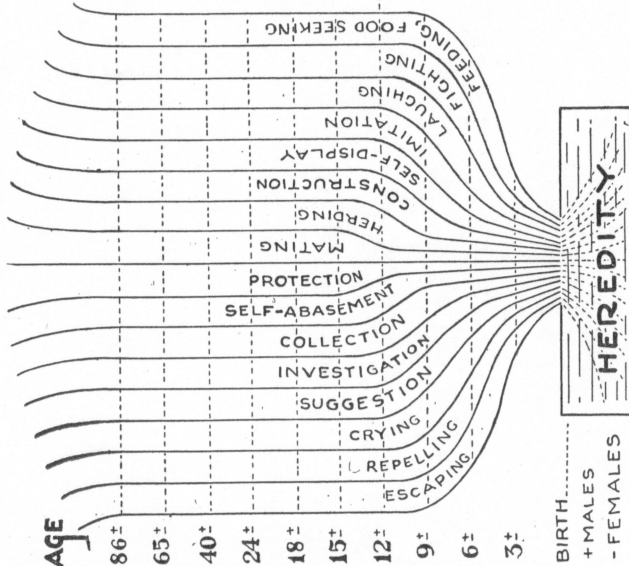
- Step One: Deciding on traits and time for character lessons.
- Step Two: Laying the ground work through indirect approach.
- Step Three: Conducting the first direct or defining lesson.
- Step Four: Conducting the second direct or motivating lesson.
- Step Five: Establishing trait habits and developing contacts.

UNIT STUDY
THREE

STAGES OF UNFOLDMENT OF HUMAN LIFE

PERIODS OF DEVELOPMENT

YEARS	AGES	RANK
Later Adulthood	Retrospective Age	Elderly Adults
Middle Adulthood	Philosophical Age	Middle-Aged Adults
Early Adulthood	Practical Age	Younger Adults
Later Adolescence	Altruistic Age	College and Early Work
Middle Adolescence	Mating Age	Senior High School
Early Adolescence	Later Gang Age	Junior High School
Later Childhood	Early Gang Age	Intermediate Grades
Middle Childhood	"Big Injun" Age	Primary Grades
Early Childhood	Dramatic Age	Kindergarten
Infancy	Helpless Age	Nursery School



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Fig. 3. Diagram showing lines of development of the working list of instincts, and the several developmental age groups

Character Education in The Kindergarten

I. HUMAN NATURE IN THE DRAMATIC AGE

A year or more before the time a pupil enters kindergarten he has already entered upon the period of early childhood—the Dramatic Age. Indeed, the transition to early childhood sometimes sets in as early as two or two and a half years. The evidence of its coming is the appearance of two inner urges that unfold at this time (see Fig. 3) and help to give uniqueness to this period, the instinctive tendencies of curiosity and self-display. The other factors that give distinctiveness to the Dramatic Age are imitation, suggestion, imagination and perception. Brief consideration must be given to each of these if we are to understand the kindergarten child and be able to help mold his character.

Curiosity is that tendency aroused to activity by a situation that is partly new but partly understood—a novel, intelligible situation. (See Table 1.) The response to this situation when examined, turns out to be a matter of bodily and sense-organ adjustments, as will put the sense organs and body attitudes in a condition to get the fullest benefit of the interesting stimulus. The emotional accompaniment is one of moderate but agreeable feeling, the one which more than any other yields the feeling of interest. Curiosity is the knowledge-gaining inner urge and is responsible for the interminable serial questioning so characteristic of the child of this age. Brightness and dullness in children varies almost directly with the strength of curiosity.

Self-assertion or display, is the tendency that leads the child down the highway to individuality. "See me jump", "See my new shoes", "I want some", "Let me be it", are common expressions in these years. This tendency is the basis of self-confidence, of self-esteem, of egotism. It is the element in original nature that leads the child out of the dependence of babyhood into the individuality of childhood. Lacking strength in this trait a child is helpless, "spunkless" and weak in character; endowed with an excess of this tendency he is selfish, imperious and socially offensive. But there is a happy mean which the child can be made to approximate and this is one of the outstanding opportunities of the character molders.

Imitation is the tendency that starts a child on the mastery of conventional language; and just as imperfect speech is in good part due to imperfect models, so defective manners and behavior are often a consequence of unwholesome example. **Suggestibility** is a tendency to accept uncritically any idea presented, and in this trait

also the child is heavily dependent on his social surroundings. What a teacher wishes a child to become that she must be herself. A child reads faces with considerable degree of perfectness. A teacher would be a near moron who would attempt duplicity and expect to "get away with it" in dealing with a child.

It is a commonplace to say that a child has a good imagination. But a more exact statement is that a child has a vivid imagination, though not a highly reliable one. This fanciful imagination often puts the child in a position of seeming to misrepresent. Imagination and perception are highly important and have a good deal in common. Perception implies the consciousness of the meanings of individual things. This in turn rests on the attitudes or bodily adjustments. Watch the facial expression and general body attitudes of a child to whom you are telling a lively story. To the degree that he reproduces the elemental adjustments of the story, to that degree does his imagination function vividly. So also when the child gets astride a stick it becomes a veritable horse to him because he assumes the essential attitude toward a horse.

What an individual is depends in good part on what he has **done**. It matters a lot for character building what stories are told to a child and what things are set up to stimulate his curiosity and self-assertion and to arouse his imitativeness, suggestibility, imagination, and perception.

Follow-up study. Get into sympathetic touch with some child of the kindergarten age and make some observation of his exhibitions of the traits that have been described. Tell the child a story with action and watch his responses. Be sure, also, to ask the child what a chair is, a table, a hat, a horse, an automobile, a house, a mamma, etc., to discover whether or not the child gives definitions in terms of use. Consider what bearing this may have on the real way to teach a child morals or anything else.

A little boy of the early kindergarten years once touched some molten lead which some plumbers had prepared for their use, only to experience great fright and a serious burn. He had been attracted by the pretty orange color of the liquid lead, but this experience so affected him that for many years he had a shrinking feeling whenever he saw anything that reflected an orange color. If this were the color of a girl's dress, the girl had to share with her dress the feeling of antipathy the dress had aroused. A thoughtless teacher or parent in dealing with this boy without understanding his mental quirk, might easily have resorted to hostile measures to over-ride his "foolishness".

A girl of later kindergarten years was obliged to endure the experience of a war of words between her mother and an agent of

some sort who had a peculiar mustache. This unlovely controversy produced in the girl a fixed antipathy toward any man with a similar mustache. Indeed she was never quite able to throw off a feeling of resentment for a man with any kind of mustache. She had developed a complex of the simpler sort.

2. Supplementary Readings on the Kindergarten Child.

- A. Gruenberg: "Your Child Today and Tomorrow," Chapter I.
- B. Norsworthy and Whitley: "Psychology of Childhood".
- C. Gregg: "The Psychology of Unfolding Life and Character," Chapter V, Sec. II.
- D. Thomson: "The Springs of Human Action," Chapter XI.
- E. Richardson: "Parenthood and the New Psychology," Chapters II and V.

II. PROBLEMS AND MEANS OF CHARACTER EDUCATION

1. Dealing with the Individual.

As has been previously indicated, a fundamental aim in the kindergarten years is to develop a child with a nicely balanced disposition, with adequate strength for each of those inner drives, but with no great dominance of any one of them unless it is curiosity. The general law of control here is that any inner urge repeatedly or excessively excited is necessarily strengthened by the process, and one allowed to remain unexcited, while it will not die out, may still be lacking in a degree of intensity that is adequate for modern life.

Often the problem becomes not one of special excitation or inhibition, but one of redirection. A child's curiosity can be easily turned in an undesirable direction. In this case there must be a substitution of new stimuli for old. The tendency needs to be more wholesomely conditioned, to be sublimated, as they say, in its purpose. Pugnacity, particularly, often needs sublimation and certainly this is true of self-assertion.

If there is a general principle of control in training, it is this: **The responsible adult must get the child's point of view, and must impose influences in such a way as to leave the child in a state of mind favorable for better responses.** That mother overlooked this principle, when, by way of punishment for some offense, she sent her child to the basement for a small bucket of coal, only to hear the child viciously say "Darn!" with every lump she threw into the bucket. **In character building everything depends on the state of the mind when the intended educative process has been completed.**

One of the most vexing problems in this age of the child's development is that of children's lies. Here as always one must go back to the root of things. For instance, a lecturer on child training came into his cottage at the close of a day of strenuous university work and discovered a mark on the wall of the newly built home. Seeing his little five year old daughter, he at once said threateningly, "Alice, did you do that?" The child said, "No sir." Repeated insistences that she must have done it, since no one else was around who would have done it, led the child more stoutly to persist that she hadn't done it. Then the father, recalling some things he was accustomed to say in his lectures, calmed down, called the little girl to his lap and quietly said, "Alice, did you do that with a pencil or with a crayon?" to which the girl naively replied, "I did it with a crayon!" The fact of the matter was that the father scared his daughter into misrepresentation. Fear is the cause of not a few of the lies children tell.

But self-assertion is perhaps the most potent source of deliberate untruth. The child's natural avarice for approbation often leads him to exaggerations and distortions and deliberate inventions. Then, to these two potent sources of falsehood there must be added the traits of imagination and of imperfect preception. Untruths that come from erroneous imaginings are pseudo-falsehoods, not real ones, and require a different treatment than real ones. What the remedy is for children's lies, the reference books will make clear.

Undoubtedly the biggest single instrument for influencing the behavior attitudes of children in the nursery and kindergarten years is the judicious use of approbation. The case of the boy and the blackboard already cited (page 31) illustrates the procedure. Self-assertion with its emotional accompaniment of elation not only gives a characteristic to childhood, but supplies the means of its control. The use of this instrument requires tact, which comes with experience, but it is conveniently at hand, and so efficacious that it is amazing it is so often discarded for less effective and often distinctly harmful instruments.

2. Dealing with the Group.

A. Traits to be Developed.

As a working basis in character education in these years, we take the slightly modified list of twenty important though not all embracing character traits selected by sixty-five kindergarten teachers under an inquiry sent out from the Lincoln School of Teachers College, Columbia University. In the left-hand column below are given what were selected as the ten more important or primary traits, and in the right hand column are the ten somewhat less important or secondary traits.

- | | |
|---------------------------------|----------------------------------|
| (1) Simple truthfulness | (11) Unselfishness |
| (2) Respect for others' rights | (12) Sense of humor |
| (3) Simple courtesy | (13) Fairness in work and play |
| (4) Simple cooperation | (14) Regard for others' feelings |
| (5) Intelligent obedience | (15) Responsibility to the group |
| (6) Responsibility for own acts | (16) Simple conscientiousness |
| (7) Reasonable dependability | (17) Friendliness to all |
| (8) Modest self-confidence | (18) Acceptance of regulations |
| (9) Punctuality | (19) Straightforwardness |
| (10) Cheerfulness | (20) Modest leadership |

It is important to remember that this is only a working list, subject to future amendment and modification. It would be a valuable project for the kindergarten teachers to carefully evaluate and amend the above list in the course of a year's study of character objectives.

Turning to the specific list of objects let us see how these traits may be approached thru the elemental drives of the child. Falsehood, it will be recalled, is due either to fear, or avarice for approbation, or uncontrolled imagination (inexact preception). To stimulate truthfulness avoid compelling misrepresentation thru fear, encouraging it thru approbation, or tolerating it from vague perception.

A child of these years is self-centered, and if he is to come to respect the rights of others and to be courteous and cooperative, he must be led suggestively to feel that the practice of these three virtues will bring larger personal satisfaction than the more immediately selfish behavior. Obedience to authority and responsibility for his own acts should be secured if possible thru approbation and only as a last resort through the infliction of pain by means of deprivation, or, in extreme cases, corporal punishment. Dependability, self-confidence and punctuality are largely to be handled thru approbation or thru denial of privileges. Cheerfulness is in part a matter of imitation.

Of the list of ten secondary objectives, each of these is a little farther removed from original nature and perfect results can hardly be expected. Unselfishness, fairness, and friendliness must be reached thru approbation; the sense of humor thru practice in discovering harmless incongruities. The teacher must herself, have a good sense of humor. Consideration for the feelings of another comes from an understanding of the other's point of view, while group responsibility is merely a matter of enlightened self-interest, so far as the child is concerned. Conscientiousness and straightforwardness are to be treated like truthfulness. Acceptance of regulations will come from imitation, suggestion, and approbation, and leadership from opportunity, experience, and the stimulus of small successes.

B. Illustrations of the Group Method in Practice.

In the University of California, Southern Branch, the kindergarten teachers made a record of actual schoolroom experiences that will serve better than any theoretical discussion to make clear the methods that get results in character education in early childhood. The illustrations show clearly that kindergarten children can become conscious of standards of conduct, though, of course, no formal lessons will be attempted for the pre-school years. Here is the record supplied from the Fourth Year-book of the Department of Superintendence:

a. Truthfulness.

- (1). Being honest with one's self.—Harriet tumbled over a chair and said, "Mean old chair." When the teacher said, "The chair did not do anything," she stopped crying and said, "No, I did it."
- (2). Discriminating between fact and fancy.—The children were discussing the things which they had done the day before. Elizabeth told an unusual story. Helen said, "Is that a true story?" Elizabeth thought a moment and said, "No, I just made it up."
- (3). Refusing to take credit for another's work.—A visitor said, "Did you make that pretty doll dress?" "No, Mrs. R., Mary made it."

b. Respect for Rights of Others.

- (1). Asking a child to play with his toy.—Margaret said to Vivian, "That's Kenneth's train. You'll have to ask him if you can play with it."
- (2). Realizing the right of priority.—Mary was bouncing the only large ball. Betty wanted it. Helen said, "You can't have it, Betty, Mary got it first."
- (3). Refraining from interrupting.—While Louise was telling a story Jane thought of something she wanted to say. She fidgeted but did not interrupt. When Louise had finished she said, "Now I can talk."

c. Courtesy.

- (1). Keeping quiet when one is talking.—David was telling a story. Evelyn interrupted. He stopped and said to her seriously, "You interrupted me. I will not talk while others are talking."

- (2). Requiring one to ask for a thing in the right way.—Jane wanted a broom that Kathleen was using. She said, "Say please, Jane, and I'll give it to you."
- (3). Permitting girls to go first.—"Ladies first" Billy remarked to the group as they came in from recess when all wished to take a drink at once.
- (4). Considering the person behind one.—A child brought a picture book to show the children during the conversation period. He stood quietly before them for a minute and said, "Sit down, Betty, you are standing in front of Mary."

d. Obedience to Authority.

- (1). Obeying the teacher.—Helen was leaving the room. Jane said, "Come back; Miss G. spoke to you."
- (2). Paying attention to signals.—The children were in the midst of a game. The bell sounded. Jack said, "Too bad we have to go in now."
- (3). Drinking milk for results.—During lunch Jane said, "I just hate milk but I have to drink it. It makes me grow."

e. Responsibility for own acts.

- (1). Putting blocks in place after knocking them down.—Kenneth was building a house. Vivian accidentally knocked it down. She said, "I'll fix it. I knocked it down."
- (2). Getting out materials and putting them away.—Betty had taken out an unusual number of toys. When time for outdoor games came she was ready to go but realized that her toys must be replaced. She said, "Please wait for me, Mary."
- (3). Cleaning up one's mess.—In setting the table Ruth spilled orange juice on the floor. "I'll wipe it up," she said as she went for a cloth.

f. Punctuality.

- (1). Gaining satisfaction from being on time.—Johnnie came in as the bell rang. He said delightedly, "I am just on time every morning."
- (2). Responding quickly to a signal.—During the free work period the teacher struck a note on the piano,

CHARACTER EDUCATION

each child stopped instantly and listened to what she had to say.

- (3). Being ready on time.—“Miss G., I must put my hat and coat on. My mother is coming for me at twelve o'clock.”

g. Unselfishness.

- (1). Giving up a picture book.—Warren was interested in a picture book. Olcott wanted it. Warren said, “All right, I will get another.”
- (2). Sharing blocks with others.—Tommy, Don and Jimmy were each building a house with blocks. Tommy said, “Don and Jimmy, you may have some of my blocks.”
- (3). Waiting to use the hammer.—There was a limited number of tools. Jack and Mary were using the same hammer. Jack’s wagon was near completion. Mary said, “Go on Jack, I’ll use it when you are through.”
- (4). Letting another use his kiddy kar.—Delafield brought a new kiddy kar to school. He said, “You can play with my kiddy kar, Louis.”

h. Fairness.

- (1). Taking turns on balancing board.—The children were walking on the balancing board. Kenneth said, “Only one at a time is allowed. You don’t push in; it isn’t fair.”
- (2). Treating all alike.—Curtis picked up a silk worm. Mary said, “You must not do that. Miss G told Jack he must not touch them.”
- (3). Participation by all.—In the rhythm work Allan said, “Let me show you how the elephant walks.” Billy said, “No, let Tommy. You showed how the horse gallops.”

i. Consideration for feelings of others.

- (1). Distracting the attention from another’s embarrassment.—In the play Betty tripped and fell. She was about to cry. Jack said, “Oh, that’s nothing. I fell on the street just like this.” He proceeded to show just how he fell. Everybody laughed.

- (2). Encouraging another to participate.—One girl was timid in taking part in the rhythms. Another child took her hand and said, "Come on, Patricia."
- (3). Showing consideration for a smaller child.—Margaret brought a caterpillar on a molva leaf. The children crowded around her. Jack said, "Let Augusta in front; she is the smallest."

j. Friendliness.

- (1). Bringing things for others to enjoy.—Robert came to school one morning carrying three toy boats. He said, "I brought these boats for everyone to use."
- (2). Helping a child smaller than himself.—Donald said, "I'll turn the faucet for you, Helen. You're a little girl and can't reach."
- (3). Doing work for another under her direction.—Jane hurt her hand while she was making a doll bed. Curtis said, "You tell me what you want and I'll saw the pieces for you."
- (4). Dividing products in the garden with another.—Mary entered late. She did not have a part in planting the garden. When the children were gathering the radishes to take home, Jocelyn said, "We will all divide with Mary."

"In all these situations marginal responses are evident. These marginal responses, apparently incidental, are really the most important of kindergarten life. They constitute character shaping, and by repetition involved in these activities, mould character into its ultimate shape. If under skilled guidance such desirable responses are so readily accepted, we can expect that the repetition of these situations over a wide period of time will accomplish much. Is there any other place in our social life where the teacher can with such a single eye study and foster these marginal trends? Even the home provides no such opportunity."

3. Measuring Results of Character-Education Methods in the Kindergarten.

No scheme or sytem has so far been worked out for measuring the morality of the kindergarten child as there has been for measuring his intelligence. Until some such measuring instrument has been devised, no measured results can be shown to have taken place in the behavior of the child of these years. The best that can be

done is to give a general estimate of progress by one who has worked closely with the child and who considers whether there has been much, little, or no progress in each of the twenty objectives.

4. Supplementary Reading.

- A. Cleveland: "Training the Toddler," Chapter VI.
- B. Richardson: "Parenthood and the Newer Psychology, Chapter VII.
- C. Gruenberg: "Your Child Today and Tomorrow," Chapters III, IV and VII.
- D. Wilson: "Giving Your Child the Best Chance," Chapter VI.
- E. Burke, et al.: "A Conduct Curriculum for the Kindergarten."
- F. Lyford: "Textbook for Training Kindergartners."
- G. Thom: "Everyday Problems of the Everyday Child."
- H. Gregg: "The Psychology of Unfolding Life and Character," Chapter V, Section IV.

UNIT STUDY
FOUR

FUNCTIONS OF PARTS OF THE CENTRAL NERVOUS SYSTEM

PROCESSES

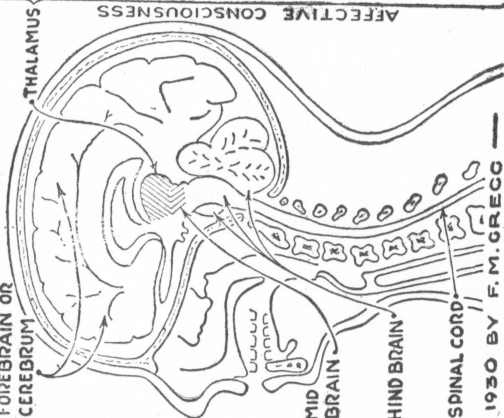
Willing
Attending
Reasoning
Judging
Conceiving
Perceiving
Remembering
Imagining
Sensing
Habits (in part)

COGNITIVE CONSCIOUSNESS

Conduction
Sight reflexes
Hearing reflexes
Habits (in part)
Vital Reflexes
Conduction, etc.

FOREBRAIN OR
CEREBRUM

THALAMUS



AFFECTIVE CONSCIOUSNESS

AGES	INSTINCTS	EMOTIONS
12-13-14	{ Protecting Mate-Seeking	Sympathy Lust
9-10-11	{ Slinking Herding	Dejection Loneliness
6-7-8	{ Collecting Constructing	Ownership Creativeness
3-4-5	{ Self-Displaying Investigating	Elation Curiosity
	{ (Suggestion) (imitation) } tendencies	(General)
	{ Laughing Repelling	Hilarity Disgust
0-1-2	{ Fighting Escaping Feeding	Anger Fear Appetite
	{ Food Seeking Crying	Hunger Grief

Fig. 4. The diagram of the human brain in connection with the thalamus with its functions shown on the right, is the set of complex original nature or animal processes. The cerebrum, or forebrain, with its functions shown on the upper left is the seat of higher intellectual and optical human processes.

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Character Education in Middle Childhood

1. Character Objectives in Primary Grades.

In Subdivisions A and B the matter is taken almost completely, with modifications and rearrangements here and there, from the Utah Character-Education Course of Study, a course drawn up by a committee of which Dr. Milton Bennion, of the University of Utah, was chairman.

A. General Objectives.

- a. To develop an able-bodied, active little being.
- b. "To help boys and girls do better in all those wholesome activities in which they normally engage." (Meriam)
- c. To foster an innate love of beauty by helping the children to enjoy beautiful pictures, nature, good music, good literature.
- d. To cultivate consciously the habit of happiness, of joy in work and in play.
- e. To bring about desirable modifications in the conduct of each child.
- f. To train in good manners by developing as much courtesy of speech and of action as can be expected of a well trained child.
- g. To develop a sense of responsibility commensurate with the child's ability.

B. Specific objectives for all three grades.

Children come to school from the home with certain definite attitudes, and some specific abilities. Chief among the latter are the ability to use language, and muscular co-ordinations that give the child power to get about and mingle with his fellows. Familiarity with the home life has, in part, prepared for the school environment, and the adjustment to the family group has taught consideration for property rights, and some respect for invested authority.

It is the business of the school, preferably in a kindergarten, to take the child fresh from the home environment and bridge the gap between home and school life. The child desires to be with other children of his own age, but he has not yet learned to get on with them. He must learn to mingle in a large group and become accustomed to the give and take so necessary in group life. He must learn in conversational recitations to respect the rights of each individual in the group to have a turn to talk, and to listen quietly

while others talk. Failure to comply should result in forfeiture of the privilege of taking part with the group. Through games and much construction work he gains increased physical control and the ability to follow directions. If he has not already learned to respect the property rights of playmates, he must learn to do so by sharing material and tools, and by helping to care for the school room.

C. Specific Traits to be Developed.

A working list of twenty character traits to be developed is herewith submitted. The teacher needs to keep them thoroughly in mind and to seek many opportunities to give them expression, following the directions in Unit Study Two for the Indirect Method.

- | | |
|--|---|
| (1) Truthfulness | (11) Simple friendliness and generosity |
| (2) Dependability | (12) Control of passions |
| (3) Fairness in work and play | (13) Desire for good health |
| (4) Promptness | (14) Intelligent obedience |
| (5) Modest self-confidence | (15) Willingness to work |
| (6) Intelligent leadership | (16) Thriftiness |
| (7) Simple cooperation | (17) Neatness in person and in school |
| (8) Simple politeness and reverence | (18) Self-reliance |
| (9) Cheerfulness and sense of humor | (19) School citizenship |
| (10) Respect for parents, teachers and officers of the law | (20) Respect for the flag |

2. Suggestions as to Methods.

Character education for little children is so subtle in its nature that it must be caught, rather than taught; hence, no definite period for it need be set aside on the daily program, **provided the teacher makes occasions for teaching right attitudes in connection with morning talks, language exercises, all content subjects, reading and music;** and provides ample opportunity for the functioning of these attitudes in action in plays and games, in conversation, in handwork, and in a daily free period where each child exercises his choice as to materials and occupation.

An exciting and over-stimulating atmosphere is not conducive to normal growth. **Little children should not be shown off for the benefit of the adults,** nor should they be keyed up and tense while working. Children develop best in an environment in which desir-

able habits are learned through practice, with a minimum of exhortation and explanation. As the fixing of a habit comes through the practice of the right response at all times, it is necessary that follow-up work be carried on throughout the entire day. In no other line of work is eternal vigilance so truly the price of victory.

Pleasant associations and satisfactions must accompany the repetitions of an act in order to make it over into a habit. Right conduct should be rewarded by the approval of the teacher and the group; and disobedience to necessary laws and regulations should be followed, not by a severe punishment, but by one that bears a consistent relation to the wrong-doing and one which is carried out unremittingly. **A steady control admits of few exceptions.** Teachers would do well to follow the law of the jungle as set forth by Kipling: "One of the beauties of jungle law is that punishment settles all scores. There is no nagging afterwards."

Not license and not lawlessness, but freedom—room to stretch out and to develop—is what children need; a few decided "Thou shalt not's", a firm and well considered "No", and many a cheerful "Yes" and for the rest, a chance to learn some things by experience, even at the expense of burned fingers.

In the primary grades the child is extremely susceptible to influences of environment and of personality, hence the need for teachers of high ideals and of good manners who make a conscious effort to "play up the best there is in every child".

3. Pupil Self-Survey of Habit Attainments.

There is pretty general agreement that there is a great deal of character-education value in a pupil's filling out a question sheet inquiring wholesomely into his daily practices, so long as these questions do not involve too much introspection and do not provide strong temptation to misrepresentation. In the chapter on Methods, it was pointed out that a self-survey questionnaire is provided for each pupil group. Such a survey sheet is illustrated in the State Course of Study for the Elementary Grades. It is intended that the returns from this survey sheet should aid the teacher in making out a periodic pupil report to parents that is less a matter of guesswork or of momentary mood than would be true if such data were not available. It is assumed that the time for assisting the pupils with the questionnaires and reports will be fully compensated by the improved quality of work accomplished by the pupil. (See Mrs. Boyson's testimony on that point, page 64).

I. THE PSYCHOLOGY OF MIDDLE CHILDHOOD

Following our principles that the first essential for success in character education is the understanding of the original nature of the child, we enter upon such an approach to the child of Grades I, II, and III—the period of child life sometimes known as the “Big-Injun Age”. It is proper to say, however, that this particular term is extended by some authors to cover one or two grades higher up in child life. When the term is used here, however, it is meant to include the child of six, seven, and eight years of age.

1. Human Nature In The “Big-Injun Age”.

Let it be recalled that the child entering the first grade is normally a crying, feeding, fearing, fighting, repelling, laughing, suggestible, imitative, curious, self-assertive, and imaginative creature on the road to new biological and moral changes and to new experiences.

Two additions are made to his stock of original tendencies, namely, construction and collection. Six years is only the average age when construction unfolds, it often begins earlier with girls and later with boys. This tendency to want to make things has its genetic background in the random activity of babyhood and the manipulative tendency of early childhood. It is a natural result of the exercise of curiosity and imitation. In consequence of it, girls make doll dresses and doll cut-outs and turn their attention to the making of mud-pies and many other things. Boys like to use hammer and nails in putting together miscellaneous fragments of boards. A parent can scarcely do a wiser educational thing than to provide a six-year-old boy with a hammer, a pound of shingle nails and a two-by-four with plenty of other pieces of boards lying around. A schoolroom could profit by the example of such a home.

The tendency to make collections is quite variable as to the time it begins to function specifically, ranging from six to nine or ten years of age. The median time is between seven and eight. Girls often collect dolls, bits of cloth, ribbons, colored glass, buttons, etc. Boys may pick up almost anything that can find entrance into capacious pockets.

Along with these new tendencies, several of the earlier ones function conspicuously, especially self-assertion, or self-display. It is this urge particularly which is responsible for the loud talk of boys and girls when playing together in unrestrained fashion. It is this also which makes the child of the Big-Injun Age an individualist rather than a co-operator. Indeed, this period seems to be one in which nature seeks to effect self-realization and individuality.

*2. The General Human-nature Background

The period of childhood, from about six to eight or nine, is not a period in which children are little men. Dr. Tyler says in his "Growth and Education" they resemble adults about as much as caterpillars resemble butterflies.

The entire period is characterized by growth of muscle, and as any growing organ craves exercise, the period is predominantly motor. The smaller muscles are very poorly developed but the large ones of arms, legs and back are growing fast. The vital organs are small. The heart is hardly more than one-fourth of its adult weight and must send the blood over a body that is two-thirds of its adult height. This causes the child to fatigue easily. Most writers place the fatigue year at eight. It is a period of great lassitude for many children. Mortality continues to decrease but there is often a sudden rapid increase in minor ailments. There is great susceptibility to children's diseases and second dentition takes place. Continuous attention or long application at this time is impossible and attempts to force either will do much harm.

Much is being done in these days to inculcate right health habits. It is the duty of the school to encourage the movement, and to re-enforce the work of the home in regard to food and sleep; and to furnish hygienic surroundings and an opportunity for an abundance of physical activity while the child is being taught. On the playground he not only builds up a strong body, but receives a mental and moral training that comes from no other source. Children quarrel much upon the playground but through it all they learn to get on with their fellows.

Although the child of this period is prevaillingly motor his muscle co-ordinations are not well organized and the highest and finest motor centers are very incompletely developed. He cannot execute work that calls for accuracy of finger movements. The large muscles should be developed first and then after using the fine muscle co-ordinations again and again in his play he will be prepared to make them in connection with school subjects.

There is a keen interest in making and doing, accompanied in the third grade by easy discouragement because of his inability to realize his imaginations; hence, manual work and art should be easy and admit of much freedom of choice or they will add to his discouragement. This period has been called one of "co-ordination of motion and emotion". Throughout the period imitation is strong and there is a high degree of sensitiveness to impressions. The child is unconsciously taking on the mannerisms of speech and of action of those about him.

*Adapted, with slight changes, from the Utah Character Education Course of Study.

"Not only habits of speech and action", says Tyler, "but preferences and aversions, prejudices and superstitions, aesthetic and moral standards, even religious tendencies, arise, grow and take form, as the result of surrounding conditions, he knows not how. But these habits of speech, action and thought soon become fixed and unchangeable, and fashion his whole life. Many or most of the family peculiarities of habit, action and thought, which we usually regard as inherited, are really the result of the constantly repeated impressions of early social environment. These impressions are deep and lasting, and often consciously remembered in old age, when all else has been forgotten."

It is time to instill ideas of courtesy and consideration for others, **not by preaching, but by example**, for though the child seemingly ignores all acts of courtesy and clamors loudly and unceasingly to have his desires satisfied, somehow these ideals are taking root. The 'I' and 'me' and 'mine' so prominent in the conversation in the first grade must gradually give place to 'we' and 'you' and 'our'.

The child evinces a desire to be with other children even though he may adjust with difficulty. Not only is he interested in children and older people, but he has a strong desire for their approval. Up to approximately the sixth year the personal approval of the parent and teacher is a legitimate appeal as a motive for right conduct, but beyond the age of seven it should give place to a new moral standard. The child isn't yet old enough to apply the standard of right and wrong. His moral code is largely one of whether or not the act will pay, and the adults about him must see to it that right conduct does pay, and that wrong does not. Fortunately, he is easily influenced by suggestion.

He has a great deal of curiosity in things, and a desire to investigate the activities of adults and of animals. The sensory organs are the mouths of the child's mind. His curiosities should be satisfied and his investigating and collecting tendencies encouraged.

Children are very susceptible to fears of various kinds. The best way to help the child overcome a foolish fear is to build up a number of pleasant associations about the thing he fears. Knowledge and familiarity tend to supplant this unwholesome emotion.

As childhood is the period of habit formation it is right that both boys and girls be trained in habits of regularity and industry. Performing some disagreeable tasks at this period will not hurt children, but there should never be an undue amount of drudgery, for the greater the interest in a task the greater the power of concentration, whether the task be physical or mental.

Imagination is active and may be directed to noble ends. Children are often misunderstood and are accused of lying and dishonesty when they are only expressing their fanciful thoughts. They should be directed early to distinguish between the real and the fanciful and to know and tell when they are describing real experiences and when they are making them up. No other single factor is more potent than imagination in developing "other mindedness", the ability to put one's self in the place of another and feel true sympathy.

***3. Additional Characteristics of Third Graders**

Children of this age are in, or very near to, the "rebel period". The boys are ready to fight upon any or no provocation; they are boisterous and loud in their talk, clumsy in their movements, and have little regard for the opinion of women in general, and of teachers in particular. But it would be absurd for a teacher to take a corresponding attitude toward third-grade boys.

Both boy and girl are beginning to assert their independence and to rebel openly against the irksomeness of an outside control. Bullying is common among the older boys. This tendency may be directed toward caring for and protecting the rights of the kindergarten and first grade children.

Most third grade children have passed the make-believe period and are rather literal. They frequently ask, "Is it true?" or state emphatically, "That couldn't be true". They should gain increasing power to discriminate between fact and fancy, but should still be encouraged to an appreciation of the beautiful in myth and the imaginative in poems and stories. Sympathy, not sentimentality, needs to be cultivated.

The gang spirit is approaching. Boys begin to prefer the company of boys, and girls of girls. Work should be planned so that this natural tendency will not be thwarted. There will be many opportunities for co-operative work in which the boys do the heavier work and the girls the lighter, but games or activities in which there is forced pairing of girls and boys may arouse harmful emotional states of anger and rebellion.

It is a grade that requires limitless patience on the part of the teacher, and consummate tact in controlling the situation without letting her authority be too apparent. Children of this period like to be taken into council with the teacher in deciding matters of right and wrong conduct and the punishment which an offense deserves. Not only making the law, but willing obedience to it after it is made, should be the aim. The co-operation of the chil-

*Adapted, with minor changes, from the Utah Character Education Course of Study.

dren should be elicited in the setting up of definite standards of habits of happiness and of self-control and there should be conscious effort on the part of the children toward their attainment.

However, it is a time when too much must not be expected of the child lest he become hypocritical or permanently lawless. Moralizing he loathes. There is great danger of too much exhortation. It is a time when silence, on the part of the teacher, may be decidedly golden.

Stories of heroic action, both legendary and true, should be supplied in abundance. The boy's hero is one of physical prowess displayed among scenes of high adventure. Such stories as those of Robin Hood, Hercules, Amundsen, Captain Scott, Colonel Lindbergh, make a strong appeal. The story should teach its own lesson without any effort on the part of the teacher to drive home the moral. The beauty and truth of the story must be felt, but the children may be asked to express an opinion as to the outcome of the action by answering such questions as "What do you think he (the hero) will do?", "What would you like him to do?"

The teachers' own standards and ideals, if worthy, go far toward cultivating in the children admiration for sterling worth in character, and a desire to emulate the high and noble in men and women whether in story or in the common walks of life. The singing of beautiful songs has a refining and an uplifting influence, and if they are chosen with regard for the child's development at this particular period, boys as well as girls enter into the enjoyment of them.

4. Work and Play in Middle Childhood

In all codes of morals the desirability of developing industry and respect for labor is strongly recognized. Mere moralization on these virtues is impotent unless it is both preceded and followed by the abundant creation of situations in which there may be a natural expression of them. Better than any moralization is the setting up of a background of experience out of which the child may himself derive his own wholesome conclusions. It is a part of the artistry of good teaching to be able to lead the child to do many things and to do them well and thus derive his own conclusions and conceptions. Following these activities the pupil should try to formulate the conclusions from his experiences in understandable terms.

Play is the natural setting from which work habits emerge. The play tendency is not a drive in itself. More usually it is a combination of two or more drives to action. Take the case of hide-and-seek, for instance. Here the child secretes himself and experiences

touches of fear when the one who is "it" almost finds him and brushes by in terrifying proximity. Then comes the rush for the home base, and the "one-two-three-for-me". Self-assertion is now dominant with its exhilarating emotions of elation made all the more emphatic from having arisen immediately after the depression of fear had been experienced. Indeed, play may be defined as such an exercise of one or more of the instinctive tendencies and emotions as will yield a maximum of the agreeable.

5. Supplementary Observations and Reading References

Make the acquaintance of one or more children of ages six, seven or eight, and by personal observation verify the behavior characteristics of the Big-Injun Age.

The personal observations may well be supplemented by further reading on the child of the Big-Injun Age.

As has been previously indicated, a basic necessity in character education at any period is an understanding of the human-nature point of view of the child in his successive periods of development.

- A. Lee: "Play in Education," Chapter IX.
- B. Whitney: "A Study of the Primary Child," Chapters I, II and III.
- C. Waddle: "An Introduction to Child Psychology," Chapter VI.
- D. Hall: "Aspects of Child Life and Education," pages 205-240.
- E. Gregg: "The Psychology of Unfolding Life and Character," Chapter VI, Section II.

II. CHARACTER TRAINING IN MIDDLE CHILDHOOD

The background of information so far set up has all been in preparation for understanding the character molding possibilities in the Big-Injun Age. The constructing tendency, if neglected, may result in a lack of industry and possible parasitism. The collecting tendency, if excessively excited, may result in kleptomania, to use a word employed to cover the grosser forms of uncontrolled thievery. On the other hand, the ugly word stealing is not infrequently applied unjustly to an act of a child who has not quite sensed the meaning of individual ownership. Finally, self-assertion and other tendencies may often be more completely reduced to companionable functioning through applying the rules of the game in play than by any other means at the command of the character educator.

Following the suggestion of Unit Study Two, on Methods, individual character education must come in for a large share of atten-

tion. The primary teacher should read what is said in Unit Study Three (page 73) under the title "Dealing with the Individual". All that is there said is entirely pertinent to the treatment of the primary pupil and constitutes as essential a part of the directions for the primary teacher as it does for the kindergarten trainer.

4. Supplementary Reading.

- A. Norsworthy and Whitley: "The Psychology of Childhood," pages 223-236.
- B. Hague, Chambers, Kellogg: "Studies in Conduct," Book Two.
- C. Hartshorn: "Childhood and Character," pages 60-80.
- D. Mumford: "The Dawn of Character," pages 162-177.
- E. Whitney: "A Study of the Primary Child," Chapters VIII, IX.
- F. Gregg: "The Psychology of Unfolding Life and Character," Chapter VI, Section IV.

III. ILLUSTRATIONS AND EXERCISES

1. Case Illustrations

A. First illustration: Willie was an only child and had learned at home that when he wanted anything that his parents did not wish him to have, all he needed to do was to throw himself on the floor and scream and cry till he had his own way.

When Willie came to school for the first time he supposed, of course, that his system of control would work there as well as at home. So the very first day, when asked to do something he did not wish to do, he went into a "tantrum" as usual. But his teacher knew that a "tantrum", to be successful, must have spectators, so she at once picked Willie up, stiff and screaming, and stood him in a corner in the hall and let him scream it out alone.

After Willie discovered that his crying had not secured for him his usual results, he quieted down. Then his teacher came out and led him in and seated him in the midst of the circle of pupils.

One of the pupils then explained to him that "we don't do your way in this school. We have learned that we are happier if we do just what teacher wants us to." This was the end of Willie's tantrums in school.

1. Why was it important for Willie to be ignored in his first tantrum at school?

2. In order to fix a good habit or to overcome a bad one, satisfaction or discomfort should always be associated with the action. Did the teacher carry out the best plan in helping Willie to overcome his habit of tantrums?

B. Second illustration: Johnnie's mother had a way of "gadding about" a good deal, so she often told him to stop and play at such and such a place before coming home from school. After a while Johnnie stopped at various places whether his mother had told him to or not. Then his mother wrote a note to the teacher to ask why she kept Johnnie after school so much.

That day the teacher talked to all the boys and girls, saying that she was very proud of her boys and girls who went right home from school and that it made her happy to know that every one did so. Then she said, "How many fine boys and girls do I have here who will try to make your mammas and me happy by going straight home this evening?" They all held up their hands.

But the next morning there again came a note from Johnnie's mother saying that he was late last evening and, asking further, "Why did the teacher keep him so long at school?" The teacher then asked who of her boys and girls had remembered to hurry home last evening. All hands went up but one. So she said, "If anybody did not go directly home last evening, I wish that pupil would come up here to me." Very reluctantly Johnnie came forward, and the teacher, knowing that pupils in the Big Injun Age like to be praised, said, "Johnnie, I have been so proud of you, but now you have made me unhappy and I am afraid I cannot like you any more unless you can make me happy by doing what I ask you to do." Then she turned to the other pupils and asked if they thought she ought to give Johnnie another chance. They disagreed, but most of them said they believed she might. Then she said to Johnnie, "You have been such a fine boy in everything but going straight home. I do not like to punish boys like you. What will you do if I give you one more chance? Can I depend on you to make me happy tomorrow?" Johnnie lifted his shame-faced eyes and nodded assent. He has not given his teacher any more trouble of this kind.

1. Was Johnnie to blame or was his mother to blame for his habit of not going home directly from school?
2. Did the teacher make it difficult for Johnnie to tell the truth before his classmates?
3. How would you have handled this problem?

2. Case Problems

A. Susie was a first year pupil who told big stories that were not true. She seemed to want to tell things so wonderful that all the boys and girls would listen to her. When asked about these stories she insisted that they were true. The teacher made a special effort to really care for Susie and when she told an untruth she deprived Susie of the pleasure of joining in the games for the present, which the teacher was supervising. Finally Susie overcame this fault.

What would you have done? Should children be permitted to develop their imaginations and if so, how may it safely be done?

B. Jamie was a first year pupil. He wanted to be "it" in all the games and to be the first one to do any new thing. Besides, he was excessively curious and had to investigate every new thing about the place, whether it was the teacher's or any pupil's.

How would a teacher go about re-conditioning Jamie's curiosity and self-assertion? Should children's curiosity be squelched? Should Jamie be permitted to be "it" more than his share of the time?

C. Mary was in the first grade. She had found on the school-yard a little Christmas toy that one of the pupils had dropped. She tried to conceal the fact that she had found it, but another pupil saw her and told the teacher.

How could the teacher handle the case so that Mary would gladly give up the toy and not be tempted to do a sneaking trick again? How may respect for others' property be developed?

D. Some pupils in the second grade had grown very careless about the use of books. They tossed them around and dropped them on the floor and handled them in a way to make them dirty.

What is to be done so that such pupils may learn respect for books and other school property? What lesson in citizenship could you teach and how? How can you develop pride in the care of school property? Is this essential in the forming of character? Give reasons. Would giving the chief offender some responsibility in the care of property help solve the problem?

E. The third-grade pupils in a certain school had formed the habit of coming to school early only to race up and down the aisles and create a lot of confusion in various ways.

Shall the teacher make a rule, or reprimand them loudly, or not let the children in till school time; or shall she give them something very interesting to do as soon as they arrive? If the latter, then what and how?

UNIT STUDY
FIVE

THE PSYCHOLOGICAL BASIS OF HUMAN CHARACTER OR PERSONALITY

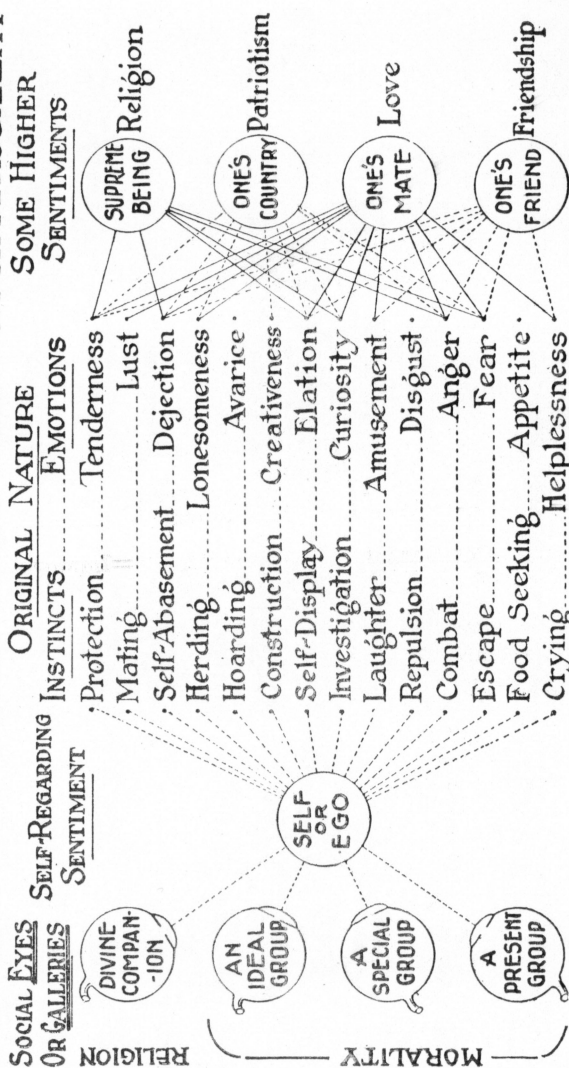


Fig. 5. Diagram showing how the elements of original nature may be organized as sentiments around different objects or ideas. The self-regarding sentiment is the essence of one's personality or character, and consists in the organization of all the instincts and emotions around the idea of one's self, and which in turn is heavily influenced by the social group one cares for.

CHARACTER EDUCATION IN LATER CHILDHOOD

Later childhood finds the pupils ordinarily in Grades IV, V and VI. It is sometimes called the Early Gang Age. When a pupil enters on this period of development, changes again take place in life interests. This always happens in the transition from one period to another. Character trait emphasis must accordingly be different and here, as elsewhere, the most significant inquiry must be concerning original tendencies at this stage of child development.

A preliminary glimpse at the physical development of the child of these years will have value for the understanding of the Early Gangster, but even greater value by way of contrast with the Early Adolescent. The years of later childhood are years of slow growth, girls growing least from nine to ten years and boys from ten to eleven. The average boy at nine is an inch taller than the average girl, but an inch shorter at twelve years of age. Girls begin to grow rapidly at about eleven and boys at about twelve and this onset of rapid growth marks the real ending of later childhood.

The child of these years usually has only slight tendency to sickness. This period of comparatively slow growth and splendid health seems designed to get the child ready for the extraordinary physical change of the next period. There is an interesting analogy here between the growth of boys and girls and that of turnips and radishes when these vegetables prepare themselves for weeks for the rapid sending up of a long stock for flowering and fruiting purposes as the final achievement of growth.

I. HUMAN NATURE IN THE EARLY GANG AGE

As will be seen by referring again to Figures 3 and 4, the thalamic changes that take place at about nine years of age are such as to link up nerve tracts that lead the individual entering later childhood to be much more susceptible to social stimuli and more adaptable to advantageous social responses.

1. Instinctive and Emotional Changes

The tendency to gregariousness, or the herd-seeking urge, is that complex elemental impulsion which causes one to seek one's own group. Psychological opinion differs as to what will stimulate the quest for one's own, but the more serviceable view seems to be that it is the negative excitant of "absence from one's own" that arouses the responses characteristic of this tendency. The effective accompaniment is disagreeable and, if weak, is called lonesomeness, but when intense, yields the emotional state of homesickness. On this view, the agreeableness that is aroused on joining the group is

elation from the approbation of one's preferred "social gallery" and not an emotion associated with gregariousness. The herding tendency, according to this view, operates only when one is away from his group, not when he is in it.

How this inner urge operates in later childhood to control behavior comes out very clearly as one observes children in Grades IV, V and VI. Working with groups like these, one quickly discovers their readiness to form little but often unstable organizations. Once organized, they like to wear the symbols of their belonging. So avacious are they for badges of membership that there is scarcely room on the front of their coats for displaying all the decorative symbols they covet. Wise teachers, wittingly or unwittingly, take advantage of this organizing tendency to realize some of their educational objectives.

Paralleling the herd-seeking tendency in time and correlating with it in function is the slinking tendency, or the inner urge of self-subjection, or self-abasement, whose emotional accompaniment of dejection (or the "blues") is as intensely depressing as the emotional accompaniment of self-assertion is exhilarating. The stimulus for self-abasement is a "social gallery" that in bodily presence or in imaginātion heartily condemns some aspect of one's behavior. The victim is impelled for some reason to slink away, to escape the "limelight", to feel and act ashamed.

In middle childhood the child does not greatly care what other people think of him unless they approve him. Condemnation evokes in the man only pugnacity or resentment, but very little if any chagrin. In later childhood, the child wants to be with the group and is willing to make sacrifices for the group. Both group approval and disapproval now have great influence in determining what a child shall do and be.

While the inner urge of self-abasement unfolds or becomes much more intense (if in slight degree it has functioned earlier) some six years later than self-assertion, yet these two urges form a very important pair of reciprocal tendencies. With approbation there comes general bodily expansion and exhilarating buoyancy; but with disapproval there is generally body contraction and great depression. It would be difficult to find two other native tendencies that play as large a part in determining the disposition of an individual or explain more fully why folks do what they do.

2. Earlier Instinctive Tendencies Still Active.

By eight and a half or nine years of age, the child is still in a more or less degree, a crying, feeding, fearing, fighting, laughing, repelling, curious, assertive, constructing and collecting creature, soon to add the tendencies of herd-seeking and self-subjection.

The emphatic continuance of self-assertion has just been noted. The constructing and collecting tendencies continue strong, the latter of these often coming to its culmination in these years. More particularly, later childhood sees the boy or girl making several collections at once. Nine-tenths of the boys and girls now collect something and these somethings—tags, buttons, bits of metal or string, birds' eggs, etc.,—cover a wide range of collectable things. Not as many marbles are collected as in the prior period, but there is a greater interest in stamps. Girls like to get together bits of women's finery while boys seek parts of animals or small living things. Neither sex shows any strong tendency toward logical classification.

Another strong carry-over is the constructive or manipulative tendency, that emerged in the prior period. Not always does it express itself in real construction such as cave digging or the making of little houses or playthings. It may take a destructive turn, partly out of curiosity, but more often it is a compelling urge "to do something in order to have something happen". As might be expected in this period, there is a strong tendency to secure a retreat for the gang or clique. This may be a cave or old building worked over for group purposes, or it may be a nook in the woods or a hidden place in a haymow; it may be a wigwam for boys or a retreat among the shrubbery for girls. Usually there is a greater tendency to decorate the interior of these places than was true in the earlier period.

3. Heroes and Hero Worship

In the early gang age the leader of a group is not formally selected, but by common consent the leadership of some one in the group is accepted. Occasionally, some one person is followed in one kind of enterprise, and still another is followed in some form of activity or achievement. This simple spontaneous procedure shows that boys and girls in their respective groups have ideas and ideals of leadership and willingly follow the one who shows the highest measure of these valued traits.

The child's developing thought is in terms of activities and leadership within the group. His voluntary reading is pretty certain to be about achieving and through it he gains a constantly improving concept of successful leadership and the important traits that contribute to success. Heroes of action and constant victory thrill the imagination of later childhood. For boys, a story book must tell of hunters like Daniel Boone, heroes of the plains like Buffalo Bill, guides and trappers like Kit Carson, and aerial adventures such as Colonel Lindbergh. For girls, there is appreciation

for these heroes also, but they like to read the story of Florence Nightingale, of Alice Freeman Palmer, of Alice in Wonderland, and the adventures of girls in boarding schools.

Reading and observation of life combined with experience in the group, stimulates a quest for real leaders, heroes and heroines. Local athletes come in for admiration and imitation; also well known heroes of western life adventures shown in the movies. To these are added such characters as a friendly policeman, some conspicuous fireman, an attractive and enterprising day-school or Sunday-school teacher, or any person who excites influence and power that is physically manifest. Sometimes the child of the Early Gang Age selects for a model hero or heroine, a leader in the years of adolescence and there is often a tendency to elevate or exalt such a leader.

4. Supplementary Studies and Reading References

Real knowledge of the child of the Early Gang Age can come only from contacts with children of about nine, ten or eleven years in age.

A. Study a child about ten years of age and try to find out from personal interviews what the child likes to play and do, whether the child is a member of a group or clique, and if so, whether the group is loosely or compactly organized. By diplomatic inquiry it should be discovered whether the child cares to play with the opposite sex and the extent to which the child is influenced in this and other matters by the opinions of the group. After this study of one or two individuals, the group itself should be studied to find its dominant interests, its leadership, and its organization.

5. References.

1. Furfey: "The Gang Age," selected chapters.
2. Puffer: "The Boy and His Gang," selected chapters.
3. Fiske: "Boy Life and Self-Government," pages 69-85.
4. Chave: "The Junior," pages 5-40.
5. Gregg: "The Psychology of Unfolding Life and Character," Ch. VII, Sec. II.

II. CHARACTER EDUCATION IN LATER CHILDHOOD

Attention was called in Unit Study One to the fact that morality is primarily conformity to the customs of the group, while religion is conformity to the requirements of the Divine "social gallery". Since a child does not come to the full sense of his responsibility to a group or "social gallery" until his self-subjective tendency unfolds at about nine years of age, he can hardly be expected to be open to a large degree of moralization until about this time. Indeed, up to this age, a child is neither moral nor immoral, but **non-moral**.

1. The Nature of Conscience

The great moral need of our times is people with wholesome consciences. One hears it so often said that "There ought to be a law" for this and that, wherever there has been anti-social behavior. "There ought to be a law against anyone's dropping nails or other metallic things on the highway," people say. But a law will not stop the practice. What is really needed is conscience among people in such matters. But how is this need to be met?

A ten-year old boy and his older brother of eleven and one-half years were sent some little distance to a village school. It was necessary to carry a noonday luncheon. The hour at noon was spent with a group of other boys, and at one time the interest of the group centered in a project to dig a cave in a gravel pit near the schoolhouse. One day the older brother did not go to school, so that for the younger boy the home-group concern for clean sports was not represented save by himself. That day the boys working in the gravel pit indulged in an unusual degree of emphatic language. Under the stimulus of the gang, the younger brother used for the first time language that was not becoming. The leader of the gang said, "That's fine, boy; don't be afraid to speak your mind when yōū are with us kids."

With this social approval, the boy's self-assertion was thrown into gear and he was greatly elated, that is, his conscience approved what he had done. But when school was called and the boy sat alone in the double seat, he got to thinking what his mother would think if she knew what he had said in the gravel pit. Then he felt very much ashamed of himself. His self-abasement displaced his self assertion and dejection instantly followed. Now his conscience disapproved his act. The original act had not changed, but the gallery had shifted, the first one approving the act and the second one condemning it.

Conscience is the feeling—"the inner voice"—accompanying one's social act that is either approved or disapproved by the social group or gallery one particularly cares for. That "social gallery" may be a group now present, a special group somewhere else, an idealized social group or self, or a Divine Companion. (See Fig 5.) One's conscience approves when one's social gallery approves and this evokes elation; it disapproves when the social gallery condemns and thus calls out dejection.

If this analysis is correct, then conscience is educable and the character it takes depends on the accepted center of social control. It would therefore seem to be the business of home, school and community to see that only wholesome social groups shall shape the consciences of the rising generation.

2. Creating Centers of Social Control.

The period under consideration is one in which boys and girls have an astonishing avidity for badges, club buttons, etc. Boys' and girls' garden clubs, pig clubs, health clubs, and the multitude of other child organizations spring into being at the slightest opportunity. Wise is the teacher who utilizes this splendid resource in furthering her legitimate school plans, and better will be the citizenship that eventuates from the boys' and girls' clubs which have been wisely led. Here is the seed bed of true democracy. Here altruism has its roots or here anarchy may germinate, according as the gregarious tendency is fostered or perverted. A boy or girl not true to the gang or clique will hardly prove loyal to the larger associations of later years. Shall we compel a boy or girl to "tattle" on the group or any member of it? Not if we care for the future good citizenship of this neophyte in a gang. There are other and better ways to find out what is going on.

The nature of the boys' and girls' clubs to be sponsored or encouraged by the school is a matter to be determined in the light of local conditions. In the absence of any other club favored by tradition or local influences, the club known as Uncle Sam's Boys' and Girls' Club will usually be found very satisfactory. A constitution for such a club is given in the Nebraska State Course of Study for Elementary Schools. A glimpse at such a club in action in a Nebraska school will give some idea of how it works.

It is Friday afternoon and the hour has arrived for the meeting of the Uncle Sam's Boys' and Girls' Club. This particular school room has in it twenty-six boys and girls of grades IV, V, and VI—a consolidated rural school. At the appointed time the little president, one of the sixth-grade girls, calls the meeting to order. The seriousness of this meeting would be surprising to one who does not know child nature. The formal opening is carried thru in standard fashion, a part of the ritual calling for the recital of certain facts about the American Flag. The teacher meanwhile remains entirely in the background.

Reports of standing committees are now called for. The chairman of the committee on "Care of the Room" calls attention to the fact that the blackboard now shows the record of the room temperatures taken every hour of the day. The playground committee reports thru its chairman that some larger pupils on the playground had been interfering with the play of the pupils of this room, that the committee had told the principal about it and that after this the older pupils were to play elsewhere.

One or two other committees reported and then the little chairman asked for reports or "approbations" quite to the amazement of

the school's guest that day. But the members of the club understood perfectly what was wanted and quickly responded to the opportunity. A little girl rose first and said that she had seen a small child fall down on the street and that a girl nearby had gone to the child, picked him up, stopped his crying and taken him home. Then she added, "I thought that was fine of the little girl." This report was followed by a number of others somewhat similar.

How the club otherwise contributed to the character building of its members was shown by an incident that had happened some time before the meeting just described. It seems that one boy, Tommy, had been cruel and ugly on the playground to a little girl of a lower grade. The matter came to the attention of the teacher, who knew at once that she might punish Tommy and get obedience, but that would not necessarily build character. She wanted to change Tommy's attitude, to influence his behavior permanently. So she said to the chairman of the "Committee on Cooperation with the Teacher" of her Uncle Sam's Boys' and Girls' Club, that she had heard that Tommy Jones had been ugly to a lower-grade pupil, and asked him to look into the matter.

The chairman called his committee together and sent for Tommy to come before them and tell them what had happened. But Tommy denied that he had done anything very much. However, the committee seemed to think there might be another side to it and they sent for two or three witnesses. These witnesses confirmed the rumors which had been brought to the teacher. The chairman said to Tommy, "Do you not know that Uncle Sam's boys and girls expect everybody to help the teacher in keeping a good name for our school?"

Tommy proved a bit resentful and tried to override the committee with contempt. So the chairman asked the president of the club to call a meeting. At this meeting he reported for the "Committee on Cooperation with the Teacher" that his committee had found Tommy guilty of being rude and ugly to a younger pupil. He then moved that Tommy be required to apologize to the Club for his conduct on the playground. The motion was carried with a ringing vote and Tommy, having entered the Early Gang Age and being keenly sensitive to group opinion, made a broken but sincere apology for what he had done, and said he would not do a thing like that again. We are told that weeks went by and Tommy had kept his promise.

3. Character Traits to be Developed.

Below is a list of twenty traits to be emphasized during this period. Other traits may be substituted or added or some of these eliminated according as the teacher feels there is a need for change. The method and steps for the teaching of these traits is

fully presented in Unit Study Two. The self-survey sheet is given in the State Course of Study.

- | | |
|---------------------|-------------------------------------|
| (1) Honesty | (11) Self-control |
| (2) Dependability | (12) Healthfulness |
| (3) Accuracy | (13) Courage |
| (4) Leadership | (14) Kindness |
| (5) Cooperation | (15) Generosity |
| (6) Group loyalty | (16) Neatness |
| (7) Punctuality | (17) Industry and thrift |
| (8) Good manners | (18) Thoroness |
| (9) Parental regard | (19) Respect for property and labor |
| (10) Reverence | (20) Appreciation |

4. Follow-up Studies.

A. Which of the eleven laws of Hutchins' Children's Morality Code can be effectively presented to boys and girls in the Early Gang Age?

B. Select five games of later childhood that have significant character-building value.

C. Suggest five school projects that will appeal to Grades IV, V, and VI, and that will influence character wholesomely.

D. Discover wholesome songs that appeal to children of these years and consider the human-nature basis of that appeal.

E. Consider how the regular school subjects can be made contributory to socialization and character education.

F. Consider the Five-Point Plan of Moral Education as to its adaptability to character education in later childhood. Which of the five points seem particularly well adapted to the needs of the child of this period and which, if any, seem somewhat doubtful?

G. Review once more Volume I of Guides to Literature, entitled "Fairy Tale, Myth, and Legend" and discover stories adapted to moral education of the child of nine, ten and eleven.

H. Investigate the character building value of such organizations as the "Wolf Cubs" of the Boy Scout organization, the "Blue Birds" of the Camp Fire Girls organization and the "Comrade" groups of the Y. M. C. A.

5. References

- (1) Hartshorn: "Childhood and Character," pages 97-116.
- (2) Gregg: "The Psychology of Unfolding Life and Character," Chapter VII, Section IV.
- (3) Fiske: "Boy Life and Self Government," pages 241-258.
- (4) Chave: "The Junior," Chapter II.
- (5) Lee: "Play in Education," pages 166-246.

III. ILLUSTRATIONS AND EXERCISES.

1. Case Illustrations.

A. First illustration: A certain school club had made a rule, against the better judgment of the teacher, that no pupil should chew gum at school. But one pupil broke the rule and this quite early in the year. The penalty exacted by the Council of the Club was paid by the boy.

One fine spring day, the president of the Club was seen chewing gum.

Called to account by the other pupils, he admitted that he had not forgotten, but that it had been so long since anything had been said about it that he did not think much about it. The Council was called and many suggestions were made. It was finally agreed that John should do the "house-keeping" duties of the schoolroom alone, that is, without his partner, for four weeks. It was understood that the last week of penalty would be taken off for good conduct.

John took the penalty manfully and was relieved at the end of three weeks. He told his teacher that the punishment was a just one because he had not really forgotten, but he felt that a more severe penalty than had been proposed would have been unfair. This case ended the infractions of the gum-chewing rule for that year.

B. Second Illustration: John was a normal fourth-grade boy whose mother went to work at eight o'clock in the morning so that John was left to get himself ready for school. He seemed not to care how dirty his hands were. Sending him from the room to wash them every morning seemed to have little effect on him. As time went on, a "Health Club" was formed for the benefit of the school as a whole. In organizing the "Health Club" sides were chosen to see which could win in the contest on health chores, such as washing the hands, cleaning finger nails, combing hair, and brushing the teeth. Three black marks were allowed each pupil but if a fourth neglect of any chore showed up, the teacher was to help the pupil perform the neglected act. Much to the surprise of everybody, John never neglected a single chore after that. It is clear that group pressure is often more powerful than teacher pressure alone.

2. Case Problems

A. James was in the fifth grade and had always seemed honest and trustworthy. But one day an examination was given in geography and James was found with his book open, having somewhat concealed it under his desk. The teacher was very much surprised, for she had believed him to be thoroughly honest.

For what different reasons do pupils deceive? Why do you think James deceived? Should he have been "bawled out" by the teacher to arouse his self-subjection? If it is true that very much depends on the state of mind in which a pupil is left after he has been disciplined, how should the teacher have proceeded in James' case?

B. Wilbur was a sixth-year pupil. He wanted to be "it" in all his playground activities and in school time he liked to make "funny faces" to attract the children's attention. He was also highly pugnacious and found fault with the other children on very slight provocation. With it all he was very active and enterprising.

How could the teacher have helped him to overcome his instinctive weaknesses, that is, how could he have been best de-conditioned and in time re-conditioned?

C. A boy in the fifth grade has continually been getting into fights. He always claims that the other boys pick on him. Everyone knows that he is telling a falsehood but even if actually caught in the act of picking a fight, he frames up a story to show how the other fellow is to blame.

What should be done to change the attitude and improve the disposition of the boy? Should the word "lie" be used before pupils? Why is it important to study the boy's home in this instance? Does the teacher do her part in supervising the playground? Is this boy worse than adults who take an abused attitude in order to gain a point?

D. Henry, a sixth grader, walked past the teacher's coat hanging in the cloakroom, in the pocket of which coat were many nickels and dimes collected from the boys and girls for a school project. Henry quickly grabbed out a handful of the coins and the next day he was reported to be "ringing" nickels and dimes from his mouth and ears and eyes. When accused by the pupils, he denied having taken the money from anyone and no one had actually seen him take it.

How should a case like this be treated so that Henry could be converted into an honest lad? Could this incident have been avoided if the teacher had kept temptation out of the boy's way? Can you help build up the boy's character by permitting pupils to accuse him? In order to develop the life habits in pupils, should we not expect a great deal from pupils and help them to do the right rather than to make it easy for them to do wrong?

UNIT STUDY
SIX

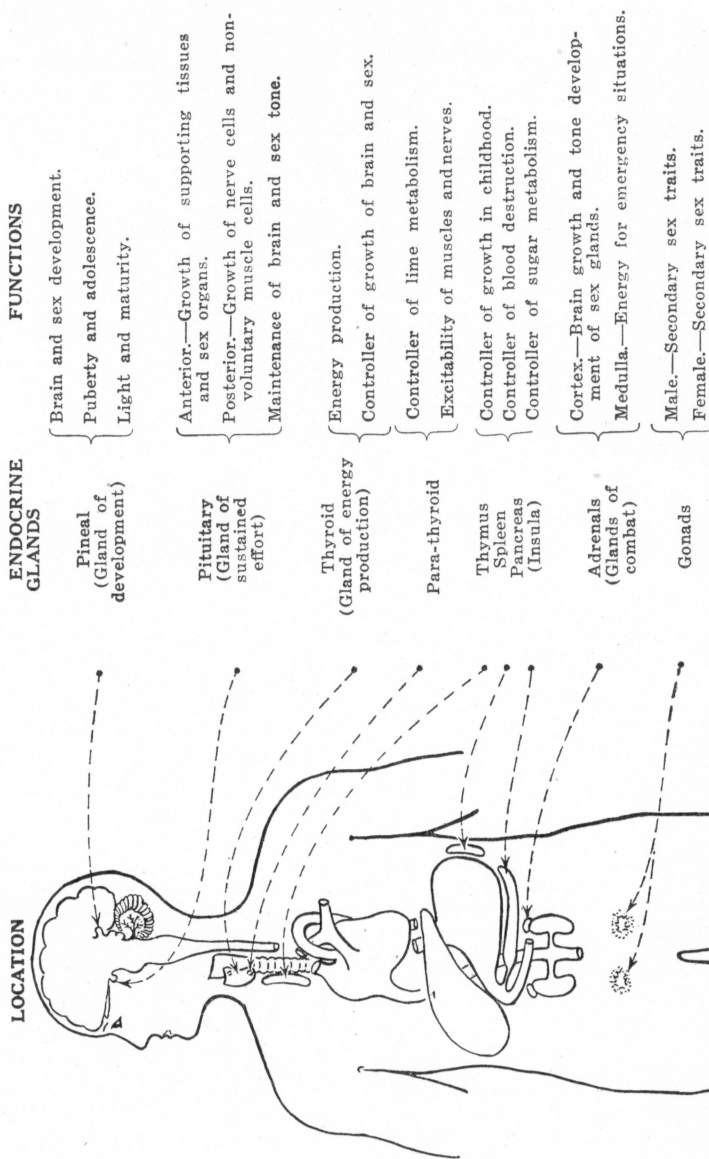


Figure 6. A diagram and table to show the location of the ductless or endocrine glands and to indicate their function, particularly as they bring about changes in the early adolescent. The outline (not the figure) is slightly modified from Berman's "The Glands Regulating Personality", The Macmillan Company.

CHARACTER EDUCATION IN EARLY ADOLESCENCE

In the completely modernized school the youth of about twelve, thirteen or fourteen years finds himself in the Junior High School. The old public school organization of eight elementary grades and four high school grades is being transformed into the six-three-three distribution on account of the now clearly recognized distinctness of early adolescence and middle adolescent interests and activities. The re-organization constitutes one of the big advances in the public schools within the twentieth century.

I. HUMAN NATURE IN THE LATER GANG AGE

In the period of later childhood, or pre-adolescence, the developing child has experienced the beginnings of the socialization process, having traversed the first half of the "gang period" and reached its culmination at about twelve years. Interest in the gang or the clique is still strong, but it gradually declines during this age, known as the later gang age or the **age of equality**.

1. Physical and Psychological Changes.

Early adolescence, or youth, is sometimes called the "awkward age", a term that is appropriate enough, indeed, but is too unkind in its implications to be used in the presence of the victims of the organic changes that make it fairly descriptive. This lack of motor control is due to the fact that rapid growth in length of arms and legs takes place in the course of this period. These longer limbs require new training for the nervous system. In lesser degree than in infancy the budding youth has to learn over again the way to walk.

But lengthened limbs are only a part of the changes the body is experiencing at this time. Indeed, more changes now go on than at any other time in life except during the first three years. The period from twelve to fifteen may well be called the **infancy of adolescence**. Among these changes are enlarged lungs for supplying more oxygen to a larger and heavier body and a heart that nearly doubles its size in order to force more blood longer distances. This exertion raises the blood pressure by ten per cent or more and increases the quantity of blood sent out at each pulsation though lowering the pulse frequency in lesser degree.

Still other internal changes are accomplished as a part of the extensive growth processes in early adolescence. These have to do mainly with shiftings in the activities of what are known as the

ductless glands. The changes briefly catalogued in the paragraphs above, are such as can be observed and measured rather readily. But these internal changes are obscure and their importance is easily overlooked. It is for this latter reason that Figure 6 is herewith presented. It is also intended that this figure will bring more fully and clearly to the consciousness of the student of early adolescence a more definite knowledge of the physical readjustments of these years. While Figure 6 and the accompanying table may seem unduly technical to the average student, its inclusion is ventured upon in the hope that a larger sympathy for, and understanding of, early youth may result.

Ductless, or endocrine glands produce internal secretions called hormones, and these secretions differ in quantity and perhaps in quality in different people. It is probably the work of these glands that makes the largest difference in individual temperaments. They also make important contributions to the functional strength of inner urges and emotions. They thus affect people's dispositions as well as temperaments.

Along with these general bodily changes there go on other glandular and nervous adjustments, chief of which are those connected with the maturing of the sex glands and organs. In males there is a change in the size of the vocal organs and a beard begins to grow on the face. The atrophy of the thymus glands seems to have much to do with the release from childhood and the introduction to youth. Small wonder that the youth is physically distracted and mentally disturbed. Strange conscious experiences assail the youth. The classic German description that the youth now lives in a period of "storm and stress", today hilarious, tomorrow in despair, and the next day neutral or indifferent, aptly describes this phase of adolescence. **The youth of this period needs sympathetic friends** who will reassure him that these experiences are the common lot of all who reach middle adolescence and that "this too will pass away".

2. Instinctive and Emotional Changes

Out of this extensive background of changes the last pair of instinctive tendencies emerge. One of these is the mating instinct with its developing interest in the opposite sex of somewhat unequal age. This lack of synchrony of sex interests is due to the fact that girls have their period of most rapid growth a full year or more in advance of boys. Boys see girls of their own age and former equal size grow away from them, treat them semi-contemptuously, and manifest an increasing interest in other and older boys. In turn these boys remain somewhat indifferent to other and younger girls and not infrequently take to brooding over what nature seems to be

"handing out" to them. Add to all this the lack of sympathy from stupid adults and it becomes easy to see why the early adolescent sometimes gratuitously delivers a moral shock to his elders.

It is only with sympathetic counsel that the rough road of early adolescence can be greatly smoothed. Indeed, it is already being smoothed for nearly half the folks who are passing through this period, for they know little of the "storm and stress" of the standard description of this period. Wise parents, friends and teachers can greatly increase the percentage of fortunate ones who pass successfully through early adolescence without emotional break downs and incipient dementia praecox.

The mating tendency, it must be understood, does not mature until the end of the period, at least not normally so. Now and then it is abnormally stimulated where parents are negligent, or where indescribably silly mothers provide premature societal excitement for their embryonic debutantes.

The other instinct to emerge in the course of early adolescence is the protective tendency. This is the instinct that shows itself as active sympathy, and has its biological significance in equipping the prospective parent with deep concern for the offspring of the race and for young and defenseless creatures generally. The latter sort of creature is the natural stimulus for this instinct, the conation is one of lending protection, and the agreeably toned emotion is one of tenderness, or sympathy.

It can hardly be claimed that the instinct of protection unfolds exclusively in this period, for manifestations of it appear in the attitudes children take in earlier years toward pets, dolls, and babies. Indeed, it is quite likely a good part of educational regimen to stimulate the development of this instinctive tendency by providing some kind of pets in the home for whose care children are held responsible. Teaching kindness to animals thus amounts to a favorable "conditioning" of this inner urge. But even tho the tendency unfolds in slight degree in earlier years, its time of most manifest emergence comes at the years of its greatest need for biological purposes. Nature's great objective seems now to be to prepare her rapidly maturing youth to protect and defend the helpless off-spring of the race and to extend this care to defenseless creatures of all kinds.

3. Re-Emphasis of Earlier Instinctive Tendencies

Instinctively and emotionally the Age of Loyalty, or Later Gang Age, is not like the Early Gang Age. The difference in gang and clique interests lies in the greater intensity and stability of devotion to the group. Interests in "gangs" of boys and "bunches" of girls is

at its height around about twelve years of age, but holds with slightly waning devotion up to fifteen years, or even later under special stimulation.

But we must not think of our early adolescent as possessed all the time with a passion for the group. Sometimes, indeed, there seems to come a longing for solitude. This usually results from a failure to "make good" with the group and to lead to **self-pity**, which is an excessive form of self-abasement with its emotion of dejection, its mental condition of "the blues". Or it may be a consequence of the seemingly chance alternation of moods and emotions, one of the aspects of mental "storm and stress". Exhibitions of this kind are themselves the evidence of the youth's keen sensitivity to group opinion.

The **self-assertive tendency** we found to appear at three years of age or earlier, and that it was particularly conspicuous in the Dramatic and the Big-Injun Ages. It by no means disappeared in the Early Gang Age, and by the time of the Age of Loyalty, it frequently manifests itself with considerable intensity. One form of its expression lies in the effort to secure the approbation of the group. Boys and girls will often go to great lengths to make impressions on the gang or clique, and the eagerness for recognition constitutes a great motivator to personal effort and achievement. Another form of its expression appears in a readiness to argue stoutly with parents or teachers about matters on which they have very positive convictions. Occasionally self-assertion following injured sensitivities (self-subjection) leads youth in these years, to run away from home and school.

What is said in Unit Study V about "heroes and hero worship" (see page 99) applies fully to the period of early youth also and should be read in this connection.

By the end of the period of early adolescence, the instinctive elements of original nature have all unfolded and the youth is biologically mature. This does not mean that there is no further growth, but it does mean that the foundations are all laid and the stage is set for the next important act in life's drama, the seeking of a mate, a subject to be discussed in our next and last unit in this course.

3. Supplementary Observations and Readings

With the student's attention now directed to some of the outstanding characteristics of the period, it will be profitable to make observations that will corroborate what has been said or to raise questions as to its validity. In either case, such observations ought to be made.

A. Make observations among the pupils of a school to determine in which grade boys and girls tend most markedly to go apart and in which grade they tend to become interested in each other again.

B. Find out through personal interviews the general attitude of the early adolescent toward boys and girls in later childhood on the one hand and toward youth in middle adolescence on the other.

C. Discover if you can, two early adolescents, one of whom seems to be distressed with emotional difficulties and the other not particularly disturbed. Account for differences.

D. If you come upon one or more girls who seem to have a particular person whom they adore, consider the extent to which they imitate her or are otherwise influenced by her.

E. To what extent do you find boys in this period to be hero-worshippers?

4. References

1. Mudge: "The Psychology of Early Adolescence," Chapters II, VIII.
2. Mudge: "Varieties of Adolescent Experience," Chapters I, VI.
3. Richmond: "The Adolescent Girl," selected chapters.
4. Swift: "Youth and the Race," Chapter VII.
5. Gregg: "The Psychology of Unfolding Life and Character" Chapter VII, Sections I and II.

II. CHARACTER EDUCATION IN EARLY YOUTH

Coming with a background of observation and readings on the human nature of the youth of the Age of Loyalty, the students of problems of character education at this period can now hope to pursue more effectively the ever present problem, "How get folks to do what you want them to do?"

1. Dealing with the Individual.

The reader may well turn back to Unit Study Three for the topic, "The Beginning of Character Quirks," and refresh his mind on the genesis of complexes and of unhappy conditionings of inner urges. Read Unit Study Seven, Section II, "Dealing with the Individual." Difficulties with emotional unbalancings easily arise in this period of mental instability. An unsympathetic or sarcastic teacher can quickly play havoc with the disposition of a youth, and blight a character for life, more so in these years than in any other.

We gladly turn from this type of teacher to the type whose image hangs on the walls of memory of multitudes of men and women. The eulogy that follows is from the pen of Ross H. House, once a teacher in Nebraska schools.

"Emmy Lou's experience in finding her 'Dear Teacher' the first autocrat of the school room who understood her child heart to its shy depths, was more fortunate than my own. I say more fortunate, because little Emmy Lou found the real mistress of her soul in early childhood, and I was a lad of thirteen before my heart was thrilled and awakened by the smile of my first ideal teacher. She was a young woman, graceful and comely enough, but scarcely a beauty, as the world rates feminine attractiveness. Her voice was of the soft yet full variety which bespeaks the well-poised soul, and her eyes used to gleam with so warm and kind a light when a boy did his full duty by a recitation that they seemed to flood his very soul with a glow of high ambition.

"She died so few years after entering upon her life work, that I can but sigh over the world's unrecognized loss whenever I think of her departure. I thought in those days how pure an atmosphere of sympathy and endeavor must be that of the college whence came so sweet and good an influence into my life. Years later, I looked up her name in a catalog of that college and above it saw the star, with its sombre suggestion of a life which ended all too soon for a world which needs so much. I often dream how sweet it would be, could those majestic trees 'neath which she walked in her student days, but breathe to her in Paradise the loving and reverent regard with which her erstwhile pupil thinks of her."

Now turn to Figure 5 and again consider its implications in the light of your study of the Age of Loyalty. Review carefully what was said in Unit Study Five, Subdivision II, regarding the importance of the "social gallery" in shaping moral responses and developing a wholesome conscience. The conditions influencing the child of the Early Gang Age operate with even greater force in the period of the Later Gang Age, with this difference, that greater maturity leads the early adolescent to rise more readily to a higher social level and begin to place himself under the social eye of an ideal group, or ideal "social gallery".

A further examination of Fig. 5, at the right, connected with the sentiment of religion, will make apparent the fact that a **complete** sentiment of religion cannot be acquired until the unfolding youth has reached the time when the protective inner urge begins to function, namely, about the time of early adolescence. It has been declared since the days of the old Hebrew teachers of ethics that

a child reaches the "age of accountability" at twelve years. Without knowing the technicalities of modern psychology, those old students of human nature hit upon a very fundamental fact which only within the Twentieth Century has been analyzed. Recent studies at the Iowa Character Research Station have demonstrated that by twelve an incipient youth is able to sense ethical truths in parable and story. All this points to the very great importance of character-education in adolescent years and to the significance of a "social gallery" with wholesome ideals.

Various attempts have been made to provide more or less artificial "galleries" under whose influence the adolescent might form character. Some of these are competitors in the field of moral education and it is proper in a character education curriculum to examine some of these systems in detail. Accordingly you are asked to examine and report on the character building value of one or more of the following organizations or systems of character control.

- A. The Boy-Scout Organization.
- B. The Pioneers (of the Y. W. C. A.)
- C. The High-Path Councils of the Pathfinders Club.
- D. The Knighthood of Youth (National Child Welfare Association.)
- E. The Campfire Girls.
- F. The Girl-Scout Organization.
- G. Churches and Church Schools.

Before continuing the reading beyond this paragraph, turn back to Unit Study Five and read the topic entitled "Creating Centers of Social Control". Much of the discussion there has to do with emphasizing the importance of group organization in the years when the herd-seeking tendency is strong. After reading the reference, you will be ready to consider the kind of group organization better adapted to the needs of the junior high-school years.

In a Junior High School, both for the sake of the opportunity it affords for experiences and character development, and for its greater adaptability, a constitution and by-laws for a pupil organization can well be the work of a committee from the pupil group, assisted by teacher-sponsors whom the pupils select. As a constitution to serve as a model for a large Junior High School, the one that has been developed at the Whittier Junior High School, Lincoln, Nebraska, under the guidance of Principal C. L. Culler, is recommended. That constitution may be found beginning on page 148 of the former edition of the Nebraska Course in Character Education. Even more serviceable than that constitution is the story of the way in which it was developed, the record of which as told in the Whittier Junior High News, follows:

"More than ten years ago the Civic League was organized in the Lincoln schools, but the pupils had no voice in the matter. The organization was handed out to the department pupils without any suggestions from them. The pupils, however, liked the organization and began at once to prepare to do the things suggested by the plan.

"There was no general constitution. What the League was to do was rather clearly set forth in the bulletins that were sent out regarding the work of the new organization. The general plan of the work has been the same in all junior and department schools, but each school was left to work out the details of its own organization. As a result of this, many different practices came into being. This was clearly seen when the pupils from six different schools were enrolled in the old Whittier building in the fall of 1922.

"An attempt was made to have a constitution written and adopted for the Whittier Civic League. Both the boys and girls wrote constitutions, but so rapid was the growth of the school and so constantly did new fields of service open up that the constitution was outgrown before it could be adopted. We decided to go ahead and be guided by what had been done in the various schools to build an organization and to write a constitution at the same time. As a working basis, each home room was to be a unit in the organization of the school with a boy delegate and a girl delegate from each room.

"Since the school had grown too large to allow the whole group to meet and transact business, these delegates were called together when necessary to discuss things pertaining to the school and to make suggestions to the school. This was the beginning of the Delegate Assembly. Whenever rules were needed to guide the pupils in their playground activities, care of buildings, etc., the assembly passed such rules and gave them to the school to be accepted or rejected. The same was true in regard to the rules for governing the officers of the Civic League, as to their duties, election, term of office, etc.

"For three years the Civic League has grown, governed only by the rules of the Delegate Assembly. When the time came that we had enough rules and practices which had been tried out and found to be of use, they were all brought together and with them as a basis a constitution for the Civic League of the Whittier Junior High School was written. It was first presented to the Joint Delegate Assembly and after a number of corrections and additions, was adopted by this assembly. It was then submitted to the thirty-five home rooms and was to become the constitution of the Civic League when ratified by three-fourths of them. It was ratified by the 26th.

home room, Friday, April 17. This made the necessary three-fourths and the constitution was declared adopted on that date."

3. Instructing the Group in Character Traits

As a working list of character traits upon which to dwell, the following are offered. Again let it be said that not all of these need necessarily be considered. These are subject to such bona fide modification as the experience of the teacher or the needs of the situation may introduce.

- | | |
|----------------------------|---|
| (1) Honesty and integrity | (11) Reverence |
| (2) Responsibility | (12) Respect for (a) property,
(b) labor, (c) parents, (d)
others' rights |
| (3) Self-Control | (13) Courtesy |
| (4) Wise leadership | (14) Healthfulness |
| (5) Human service | (15) Neatness |
| (6) Cooperation | (16) Accuracy |
| (7) Adaptability | (17) Industry and thrift |
| (8) Charity and generosity | (18) Thoroughness |
| (9) Cheerfulness | (19) Punctuality |
| (10) Patriotism | (20) Appreciations |

The procedure for taking up these traits is fully outlined in Unit Study Two. Arrange to give the self-survey of character found in the State Course of Study for Elementary Schools.

4. Supplementary Readings on Character Education Methods

- A. Swift: "Youth and the Race," Chapters II, VI, and VIII.
- B. Mudge: "The Psychology of Early Adolescence," Chapters VIII and IX.
- C. Stableton: "Your Problems and Mine," selected chapters.
- D. Fishback: "Character Education in the Junior High School," whole book.
- E. Hague, Chalmers, Kelley: "Studies in Conduct," Book 3.
- F. Bureau of Education Bulletin No. 7 (1926), "Character Education," Chapters II and VI.
- G. The Iowa Plan: "Character Education Methods," Chapters III and IV.
- H. Charters: "The Teaching of Ideals," Chapter XIV.
- I. Gregg: "The Psychology of Unfolding Life and Character", Chapter VIII, Section IV.
- J. Holbrook and McGregor: "Our Junior High School."
- K. Hepner: "Junior Citizens in Action."

III. ILLUSTRATIONS AND EXERCISES.

1. Case Illustrations

A. First Illustration: Lawrence, an eighth grade pupil, was a real problem at school and on the playground. He was rude and quarrelsome. The supervisor studied Lawrence's home surroundings and noted that his clothing was shabby. On the coldest days he wore his sister's cast-off coat. Did this hurt his pride? Was his behavior the expression of his feelings being hurt? Was his rudeness caused by a desire to show that he didn't care? As a solution of this problem, a Courtesy Club was suggested and Lawrence was purposely made one of the captains. A contest in courtesy resulted and the problem of Lawrence's rudeness was solved. Each side made a "Good Manners Ladder" composed of steps in the ladder. A slip written for the ladder was presented each day, pupils taking turn. Then the slips were fastened together by a ribbon and hung up. For example, one step of the ladder read "It is courteous to say 'Excuse me' when you pass in front of a person."

It was suggested that the pupils in this school should shake hands with the teacher, the helping teacher, and supervisor, and tell them "Good Night" at the close of each Friday afternoon. It was found that this plan resulted in a happy social contact and gave the pupils an experience in courtesy and a confidence in themselves and a feeling of at-homeness that was well worth while. When the President and Dean of the Teachers College called at this school all of the pupils were at ease when they shook hands most cordially and told the president and dean how pleased they were to have the visit and asked them to come again. At the meetings of the Parent-Teacher Association, the pupils were delightful hosts.

B. Second Illustration: In a certain grade school there had been quite a little fighting on the playground. The principal thought that since the League of Nations is an organization to end war among nations, perhaps a League of Grades might be used to end fighting on the schoolground. Such a league was accordingly organized with its delegate assembly made up of a certain number of delegates from each grade. The plan worked well and fighting on the grounds practically disappeared.

But one of the pupils, Tom, had a personal enemy in a neighboring school whom he could not himself handle so he hired two other pupils, Dick and Harry, to go over with him and "clean up" the fourth boy. The two boys were to receive a quarter apiece for the job and they proceeded to earn the money. But Tom refused to pay, and Dick and Harry complained so vigorously that it reached the ears of the principal. She reported to the Delegate Assembly that Tom had failed to stand by a contract and that Dick and Harry had

broken the League's rule about fighting, though the fighting was done elsewhere. The League considered the matter and decided that Tom must pay the fifty cents and then made an adjustment by which Tom was to pay fifteen cents a week into the hands of the principal until all was collected. Then, because Dick and Harry had been fighting, they must not get the money, but instead, it was to go into the League treasury. What do you think of this adjustment?

2. Case Problems

A. A neighborhood feud among two factions of grown-ups led to constant trouble on the school ground. How are the boys and girls to be impressed with the silliness of quarreling without teaching disrespect for their pugnacious parents? In what way would playground supervision help to solve the problem? Can we expect pupils to make decisions that are difficult for adults to make?

B. Johnny, a seventh grader, had a very bad habit of listening to the teacher as she told stories to the beginners. One day the teacher said, "Johnny is interested in our story so he may come here and sit on one of our little red chairs." Johnny moved up and the teacher proceeded with the story, all the time treating Johnny as she did the beginners. He was mortified to tears and never paid any attention to the beginners after that. Which of Johnny's inner urges was stimulated at last? Would a corresponding procedure work equally well with all pupils?

C. Sherm was one of five eighth-grade boys who possessed strong self-assertion. The girls were playing volley ball one evening after school on their part of the school grounds. Sherm and his pals asked the principal if they might stay also and they were permitted to do so on condition that they would keep to their part of the grounds and not bother the girls with talk. By a sudden impulse, Sherm and his boys dashed out into the road and began to yell at the girls. When summoned by the teacher the next morning, all the boys apologized but Sherm. He insisted that he did not see that what they did was wrong and seemed honest in his convictions. How should Sherm have been treated?

D. A junior high school boy whose desire for self-display was very strong, decided to attract attention in one way or another. He began to cough and when this did not secure all the attention he desired, he coughed all the more vigorously. At last, he did attract all the attention he coveted and various means were tried to stop the cough but to no avail. Finally, the teacher suggested that the boy see the school nurse about this terrible cough. The practical and

observing nurse looked at his throat and with a twinkle in her eye, proceeded to swab it out with some bitter stuff. Thereafter, Johnny's throat ceased to give him trouble. Was such a procedure the best one?

E. The teacher had stepped from the room on a short errand; returning she noticed several pupils not engaged in the task at hand, but smiling and seemingly interested in something else. On the face of James there was a perfect gleam of mischief. The teacher said nothing but went on about her work only to discover presently that there were a number of small, dried-up peas scattered about the floor. Evidently, James was responsible. But how could the teacher secure an admission of the fact from James and at the same time get him to feel that he had not played fair with the teacher? Since in all cases of dealing with an errant pupil, **everything depends on the state of mind in which the pupil is finally left, how could the teacher have gotten James to change his mind?**

UNIT STUDY
SEVEN



Figure 7. The Greek Goddess Psyche, playing on the harp of Human emotions. Mind or soul (Gr., psyche) can still control feelings; hence this seeming but untrue anachronism of tying up an ancient goddess with a modern instrument. Says Dr. John T. B. Morgan, of Northwestern University: "In spite of the fear and ignorance of emotional life which have prevailed, recent studies have revealed to us the fact that emotions are the foundation stones upon which are built our most important character traits. . . . Knowledge of honesty will not make a person honest; punishment for dishonesty will not make him honest. Train in him an attitude of fair play, a desire to be honest, and he will be honest." An analysis of these attitudes demonstrates that they are nothing but emotional patterns.

CHARACTER EDUCATION IN MIDDLE ADOLESCENCE

Human Nature in Middle Adolescence

Prior studies have attempted to make clear the fact that by the end of early adolescence a youth has reached biological maturity and original nature is completely functioning. As previously suggested this brings the youth to the time when mating interests become dominant, and it may be added, the self-assertive tendency emerges with new strength. (See Figures 4 and 5 again.)

1. Physical Development in High School Years

The maximum height of the adolescent girl is usually attained by sixteen or seventeen years, while the boy delays until seventeen or eighteen for this maturity. From being shorter and lighter than girls during adolescence, boys pass girls in weight at just under fifteen and in height at about the same time. The slowing down of increase of growth in height and weight during later adolescence makes general muscular control much more efficient and releases the youth from the awkwardness of the prior period. Reaction time increases and accuracy is much improved. It is the supreme time for the acquisition of skills of many kinds.

The brain has practically attained its maximum size and weight and there is no danger of mental overwork. If breakdown from "mental strain" occurs, it is due here, as it is in other years, mainly to inadequate rest and sleep. Indeed, the brain profits greatly by exercise just as the body does, and one of the problems in these years is to keep both brain and body wholesomely active.

As a result of physical development during early adolescence, there comes about those secondary sex characteristics that distinguish the general physical make-up of the sexes. The voice has taken on the richness and steadiness of control of adult life, and general bodily symmetry which leads to feminine attractiveness is very noticeable.

With boys there is a marked increase in general physical strength and virility. Paralleling these changes are the changes in voice which result in the deep, sonorous bass or the clear tenor of the man. Hair on the face begins to grow with increasing vigor, necessitating shaving once, twice, or three times a week, leading finally to the daily shaving of the well groomed young man of the next period.

2. Changes in Instinctive and Emotional Tendencies.

When Middle Adolescence sets in, general biological development is complete, barring some expansion in height and other phys-

ical traits. The equipment of the complex hereditary forms of behavior that we have been calling inner urges, is complete, and what remains is the opportunity to set up additional conditioning or modifications of these elemental drives or tendencies.

Aside from the dominance of the sex interest in middle adolescence, a youth's disposition in this period will not greatly differ from what it was in early adolescence except that self-subjection receives some relief, though self-assertion continues strong. It is the escape from the intensity of the former and the full maintenance of the latter that gives the youth of these years his urgent desire for self-expression. It is the lack of balance between the strong urge for self-expression and the experience necessary to good judgment, of the middle adolescent that so often leads to youthful foolishness. It is natural and proper for a youth to desire self-expression, but it is the business of school and society to provide wholesome opportunities.

We have said that the youth of these years is in the "love-sick age". His disposition has changed owing to the emergence of the last of the biological urges, the sex urge. If at this time his disposition becomes excessively affectionate and this affection is concentrated on a particular feminine creature, the youth is said to be "in love".

From having been a devotee to the gang or clique, the youth now narrows his more intense social interests to one or a very few. But while this is going on, there is also a wider social horizon and developing altruism that is not without its occasional chance for a hearing.

3. Supplementary Observations and Readings

While only a glimpse has been taken at some of the characteristics of middle youth, it is to be hoped that the view that has been caught may lead to further observations and discovery, a few hints of the possibilities of which are herewith submitted.

A. Make a study of a senior high school group to see how mental progress relates itself to the state of physical development.

B. Under what conditions may the awakening of a youth's mate-seeking tendency prove wholesome? Unwholesome?

C. Which is preferable, co-education or sex segregation for pupils in a senior high school and why?

D. What bearing does the early selection of a trade or profession have on the moral character of a youth?

4. References

- (1). Moxcey: "The Psychology of Middle Adolescence," selected chapters.
- (2). Harris: "Leaders of Youth," Chapters II and III.
- (3). Thomson: "The Springs of Human Action," Chapter XX (important).
- (4). Hollingworth: "The Psychology of the Adolescent," Chapters V and VIII.
- (5). Gregg: "The Psychology of Unfolding Life and Character," Chapter IX, Section II.
- (6). Pringle: "Adolescence and High School Problems," selected chapters.

II. CHARACTER EDUCATION IN MIDDLE ADOLESCENCE

Here as elsewhere there are problems which can be solved by dealing with the group as a whole, but there are other problems that call for individual and personal treatment. More often than not both of these procedures must interlock.

1. Character Traits and Methods

In taking up specific character traits for the senior high school years, methods will of course vary with the differing organizations and numbers of pupils enrolled. The list of twenty traits submitted herewith will be subject to greater variation in this group than in any earlier school group, and the pupils themselves will be given a large part in selecting the traits to be considered and emphasized.

The general method recommended is the one outlined in Unit Study Two. However, the time should come very soon in the schools of Nebraska when a definite course or class in ethics can be offered in many high schools. Such a course would require a well adapted textbook and a well trained teacher whose personality and character both equip her for the most important and difficult subject a high school can provide for its pupils.

The list of suggested traits follows:

- | | |
|-------------------|-------------------------------|
| (1) Integrity | (11) Courtesy and tactfulness |
| (2) Dependability | (12) Reverence and respect |
| (3) Moral courage | (13) Loyalty to ideals |
| (4) Persistence | (14) Thrift and industry |
| (5) Optimism | (15) Thoroness |
| (6) Leadership | (16) Punctuality |
| (7) Initiative | (17) Aversion to gambling |
| (8) Healthfulness | (18) Temperance and virtue |
| (9) Cooperation | (19) Esthetic appreciation |
| (10) Sociability | (20) Sympathy and altruism |

The Central High School in Omaha, under the stimulus of Principal J. G. Masters, has produced results in the selection of traits and trait actions that are worthy of general consideration and adaptation, if not adoption. We quote from the report of the committee, which report is self-explanatory, and reproduce the committee's finding on one of the ten traits on which the committee formulated trait actions pertinent to high-school life.

"Character is the product of certain choices and decisions in life. Our choices are generally made upon the basis of knowledge and understanding of the fine things we prize or value. Standards and goals as well as fine ideals determine conduct.

"It is the firm belief of the chairman that **values will be significant in the lives of boys and girls only when they have the opportunity to wrestle with the actual problems and have a part in their solution.** Accordingly, a list of character traits was submitted to the school for their evaluation and selection. A committee was then chosen from the home rooms to work out 'formulations' for each of the traits selected. This committee worked through the year of 1928-29. The results and wording below are largely as presented by the committee. An effort was made always to couch the material in language that would challenge the finest response on the part of every individual.

1. Telling the truth, being trustworthy.
2. On the square with excuses.
3. Being frank, candid, earnest, sincere.
4. Keeping one's word or pledge.
5. Giving value received in time, goods, and money.
6. Handing in only one's own independent work.
7. Studying and preparing work with an honest effort.
8. Using only one's own property.
9. Living simply, genuinely, honestly.
10. Facing and seeing one's self clearly."

2. Dealing with the Group Socially

If we go back to the days of primitive man, we get a picture of what went on in human society when the big business of middle adolescence was the selection of a mate. There was the wooing flight through the forest of the "hero and heroine", the successful capture, and the honeymoon in the wooer's tree shelter. Life was simple in those ancient days and there was little of taking thought for the morrow, but much of control through the impulsion from original human nature.

But times have changed and long has been the march of the human family from primitive savagry to modern civilization. Yet

deeply imbedded in a youth's nervous system is the record of the centuries and millenniums of racial history. Youth now finds himself beset with the old time yearnings but confronted by conditions that forbid the exercise of primitive methods for their satisfaction.

The problem of the senior high school is: how to long-circuit primitive men and primitive women into Robert Brownings and Elizabeth Barrett's. In other words, the problem of social control in the senior high school is the problem of so directing the association of the sexes as to suppress familiar intimacy and amorous adventure and to evoke becoming modesty. The solution here seems to be wholesome association of the sexes where there is mutual restraint and mutual respect. Lack of proper restraints between the sexes provokes the "call of the wild" and sets at liberty the dragon of desire when no St. George is at hand to offer opposition. There are unassailable biological, sociological and psychological objections to the practice of dancing where close bodily contacts are encouraged, and this is supremely true in the period of middle adolescence. So also, with other forms of petting and unrestrained sex mingling. This fact will always be true, no matter how gross human society may ultimately become in its social practices. Nothing else will so completely wreck the academic work of a high school, to say nothing of its morale, as frequent, excessive, and unrestrained social intimacies.

Social contacts there must necessarily be in high-school life, and it is desirable that on occasion the school shall provide for wholesome social mingling of the sexes, wisely planned, adequately chaperoned, and executed with an artistry that will satisfy the youth's natural desire for rhythm and esthetic situation.

3. Extra-Curricular Activities in the High School

It is pretty generally agreed that extra-curricular activities among high-school pupils are a highly valuable avenue for character education. If the superabundant energy of the middle adolescent can be wholesomely occupied in debating activities, art clubs, radio clubs, parliamentary law clubs, orchestras, choruses, and many other types of constitutional activity, very much of the necessity for concern about mis-directed group activity will disappear. For each such group a teacher-sponsor should be selected by the group, but approved by the principal or superintendent. In making a selection of a school faculty, the possibility of a prospective teacher for successfully contributing to extra-curricular activities should be carefully taken into account and when the contract is made it should include a provision covering some such work for every teacher.

It is impossible in a manual such as this to go into detail in a field so extensive and varied as this of extra-curricular activities.

An exceptionally careful study of this aspect of high school work is reported by Dr. Dreyer in his recent text on "Pupil Participation in High School Control". With the permission of the publishers, Messrs. Harcourt, Brace and Co., we quote Dr. Dreyer's final conclusions and working principles, as follows:

A. Intelligent, sympathetic, and continuous faculty guidance is needed for all student organizations existing within the school. B. As the best governments for adults are those which can set free the greatest energies of the most people, so the best form of pupil organization is that which can put to work in valuable activities the abundant energies of the largest number of the pupils of the school.

C. The organization should so plan its activities as to give constant practice in thinking, in questioning, in drawing inferences and conclusions from a study of pertinent facts, and in terms of the arguments on both sides of the questions.

D. While the most readily observed activity of governing may be its discipline, its more fundamental and important purpose for the school lies in its constructive program of stimulating, guiding, and limiting the normal social activities.

E. A progressive taking over of responsibilities should be provided as pupils increasingly get preparation for and demonstrate ability to assume these responsibilities.

F. The democratic principle underlying acceptable membership or leadership in a social organization is the capacity and disposition to render actual service.

G. The simplest form of organization that enables the pupil to live most effectively his present life, permitting him to realize most effectively immediate as well as remote values, is preferable to elaborate schemes adapted from adult governmental forms and far removed from the pupil's experience.

H. The school should strive to inculcate in its members such high ideas that each individual is able to govern himself. Pupils of this calibre can form worthy units of a group with such a high type of social consciousness that individuals whose conduct drops beneath the standard which has been accepted, are inevitably disciplined.

I. In the application of educative discipline, use should be made of the highest motives to which a pupil will give adequate response.

J. The student organization should strive to stimulate in its members the sort of participation in physical, social, and intellectual

activities that is necessary not only to stabilize social relationships but to improve and remold them into a more effective social system than has heretofore existed. Types of control used in school should at least not fall below the ideals maintained by other institutions in a community.

K. Other things being equal, any organization succeeds in the degree in which it has the unceasing interest of its members, and in the degree that its members actually will it to succeed.

L. The school provides for moral and social growth when it enables school groups to take part in desirable activities in cooperation with one another, with the agencies of the town or community, and in permitting individuals of one group to make decisions in the light of their pertinent bearings on other groups.

M. The full test of the success of a pupil organization lies in the worthy conduct of its members, not only in the school group, but in the other groups of which they are members, not only now but also after they leave school.

N. To arouse the interested and active participation of those who are best able to accomplish desirable results, is an even greater concern of a civic organization than the repression of those individuals who are thoughtless of the privileges of their associates.

4. Objectives in High School Community Activities

The following objectives, except item "G", are taken directly (and with grateful acknowledgments) from the Utah Character Educational Manual.

Among the most important factors in the moral education of youth is the community life of the school. It is in this community life that social ideals and attitudes are developed—ideals and attitudes that will continue to function in after years. The various types of student activities furnish real laboratory practice in community life.

The usual interests and activities of this age are entered into with enthusiasm. Troublesome as the initiative of students may be, "it needs more to be trained along lines of responsible self-direction than to be discouraged". The school or the teacher "that tries to forestall error by rigidly prescribing every line to follow will fail to build up habits of initiative, free choice, and self-amendment essential to democratic living." (Quotation from Neumann's "Education for Moral Growth.")

Consider for instance, the possibilities for moral achievement in the following:

A. Student Government.

- (1) To promote the idea "that members of a democracy must be animated by the spirit of co-operation; a spirit more constructive than one that merely refrains from interference, the spirit of freely working together for the positive good of the whole".
- (2) To cultivate in each individual a sense of responsibility to the members of the school community and a sincere interest in everything pertaining to their welfare, individually and collectively; bearing in mind, however, that any genuine comprehension of responsibility or service requires practice in the exercise of responsibility and the performance of service.
- (3) To give practice in formulating definite social purposes and devising means of carrying them out. "When students participate in framing and enforcing the regulations under which they live," they will better understand the meaning and the social value of law in general.

B. The Assembly Period.

- (1) To socialize the pupil without destroying individuality; i. e., to develop his personality.
- (2) To afford the opportunity to build up a real group consciousness, group solidarity and esprit de corps, manifest in:
Co-operation.
Good will and mutual helpfulness.
Willingness to do one's best.
Modesty for the conceited and freedom of expression for the shy and the reticent.
- (3) To develop increasing recognition of the fact that spiritual values are of greatest worth; the assembly period is not designated primarily for entertainment and amusement. Therefore, all exercises of the assembly should be educative and inspirational. Assembly exercises should be conducted in turn by various groups within the school, as well as by the student organization as a whole. Pupils having special talents should occasionally express their talents during the assembly period, but not to the exclusion of those less talented. School rallies should be held apart from the regular school assemblies.

C. The School Paper

- (1) To develop honesty and reliability in every phase of journalistic work—business management, news and editorial writing, etc.
- (2) To develop judgment in selection of copy for publication, fairness to contributors, and to all members of the school community, giving credit where credit is due, and withholding adverse criticism that is not fully justified.
- (3) To distribute the work with a view to giving opportunity to many without monopolizing the time of any one.
- (4) To foster loyalty to the school and to promote the welfare of the entire student body.

D. School Parties

- (1) To increase the social consciousness of the pupils by encouraging each to become a "good mixer"; that is, by making the associations as wide as possible and avoiding the formation of cliques—helping everyone to have a good time.
- (2) To develop courtesy, gallantry and good fellowship; "politeness is to do and say the kindest thing in the kindest way."
- (3) To develop a proper sense of responsibility to host and hostess, to chaperon, and to guests that the activities of the party may be agreeable to all and demoralizing to none. This calls for personal cleanliness, appropriate, yet modest dress, gentility of manner, thoughtfulness of the reputation of the school community. (School parties should begin early and close early and should be followed by the prompt return of the pupils to their homes.)
- (4) To develop taste for the best in music, games, or other form of entertainment, and dignity of bearing in all social contacts.

E. Debating

- (1) To develop loyalty to truth as well as skill in argument and eloquence in speech; and to acknowledge truth even when it is presented by opponents.

- (2) To seek all possible evidence before forming definite conclusions.
- (3) To develop self-respect and self-control by avoiding sophistry, sarcasm, irony, hair-splitting, or any other questionable tactics.
- (4) To increase sincerity in speech and action.
- (5) To develop ability to accept victory or defeat with good sportsmanship.

F. Athletics

- (1) To attain an attractive physical personality by increasing health, symmetry, and body control, approximating the Greek ideal.
- (2) To develop school spirit of the more wholesome sort.
- (3) To learn to take both defeat and victory with redeeming grace.
- (4) To develop good sportsmanship both in the arena and on the bleachers in inter-school contests.
- (5) To exalt clean living both in and out of the gymnasium and athletic field.

G. Scholarship "Honor Society"

Correspond with Principal J. G. Masters, Omaha Central High School, for information about this organization.

5. Measuring Results.

For normal-training students the Score Sheet for Social Personality, obtainable from the Claflin Printing Company, University Place, Nebraska, is strongly recommended. For high-school pupils generally, the score sheet given in "Character Education Methods", the Iowa plan, is the best one to use. A personal interview with a pupil in the filling out of a score sheet, or in reviewing it with him affords a rare opportunity to be helpful to a pupil in matters of character education. No high school pupil in Nebraska should be denied this privilege.

6. Reading References

- A. Moxcey: "The Psychology of Middle Adolescence," selected chapters.
- B. Harris: "Leaders of Youth," Chapters II and III.

- C. Hollingsworth: "The Psychology of the Adolescent," Chapters IV and VIII.
- D. Gregg: "The Psychology of Unfolding Life and Character," Chapter IX, Section IV.
- E. Charters: "The Teaching of Ideals," Chapter XVI.
- F. Vincent: "Ruth Talks It Over."
- G. Bennion: "Citizenship, An Introduction to Social Ethics."

III. ILLUSTRATIONS AND EXERCISES

I. Case Illustrations

A. First illustration: Sarah, a tenth-grade girl, had nothing to do during assembly period and the teacher took some book cards to her asking her if she did not want to put them in alphabetical order. The teacher was astounded to get the reply, "No, I didn't come here to work." This was accompanied by a black look. Teacher passed this by with a remark that students usually like to do such things, but she didn't want anyone to feel obliged to do them for her, and let it go at that. Later, the girl was impudent in a way that could not be overlooked, and the teacher attempted to talk to her to get at the root of things if possible. The girl took the attitude that she was being "picked at".

Here is a case requiring individual attention because the girl is in danger of breakdown from unstable nerves. Among other things, in an effort to convince the girl of a friendly interest, the teacher remarked: "Instead of 'picking on' you, I could like you very much if you would give me a chance." Her reply was, "Why should the teachers like me? I don't like them. I don't care whether they like me or not." This is her attitude, though she has pride enough to want good grades, and controls herself better in class, where her daily work is graded.

B. Second illustration: A and B are in the eleventh grade. A had a note thrown by B. The teacher took the note and asked B to come in after school. It seemed a good time to talk with him about his poor work and lack of effort. A came with B, anxious to take his share of blame, but the teacher wisely would not talk to the two together. A was sent out. The situation, poor grades and lack of effort, were talked over with B. The latter admitted his poor attitude and bad influence on A and cheerfully gave the teacher his word that he would attend to his work and stop trying to attract the attention of A and other friends.

This he has done, and he seems to have gained a great deal in manliness and in knowledge of his subject. The teacher talked with

A after talking with B, and got the same promise from him. The situation was aided by the fact that both boys are from families that expect a high grade of conduct.

2. Case Problems

A. A teacher was delayed in meeting her class for about ten minutes. When she reached the class she found it in very good order. The lesson had been started and constructive work was going on. A twelfth-grade girl had taken the attendance, written out the absence slips; and had started discussion on the lesson for the day. The girl was a normal training student and one looking forward to teaching the next year.

What must have been the relationship between the pupils and the teacher? How can such a relationship be brought about? Why will this pupil probably make a good teacher?

B. Pupils were coming into class. The teacher was busy with a pupil at her desk and did not notice a scuffle which had begun between two boys. When she realized what was going on she stopped them, but they were both very angry and were on the point of an actual fight. One boy was much larger than the other and had always seemed a "bully" with the inclination to be a "sneak" also. The teacher demanded an explanation for their conduct in no uncertain tones, and told them they were being very rude to her to have created such a disturbance in her class. The larger boy spoke very disrespectfully to her and started to argue about the whole affair, but the other boy took his seat quietly, and when the class passed out for lunch, he stopped at the teacher's desk and apologized for his conduct.

What caused the difference in the behavior of these two boys? How could the teacher ever hope to get a controlling influence over the ruder boy? Why would not a general talk on courtesy have been sufficient?

C. The teacher was keeping some tenth-grade girls after school for misconduct in the home room. A girl friend of theirs kept walking by the door, attracting their attention, and amusing them with her antics. Finally, the teacher called her into the room and told her she had no business in the halls after school and that she was prolonging the time for her friends to stay. The girl talked very impudently to the teacher and was not the least concerned over being called down by someone not directly her teacher. The teacher then told her to leave the building and wait for her friends outside, so she "sailed" out the door, then turned and called to the girls, "See you outside, kid. So long."

What was there about the manner of the teacher that provoked the outside girl to speak impudently? Could the teacher have secured results by a different approach? What was the probable at-

titude of the outside girl thereafter toward teacher and school? How was the following important principle violated in this instance: **everything depends on the state of mind in which a pupil is left after punishment or treatment has been imposed?**

D. Henry was a tenth-grade boy of average ability but lazy and sullen. He had a keen sense of humor which he used with cutting sarcasm on other pupils and his teachers. Reproved one day by his English teacher for poor work, he wrote an imaginary biography of her, ridiculing her birth, parentage, looks, age, physical appearance, and mentality. This he passed to other members of the assembly for their amusement. After it had been in the hands of practically all of the school pupils, it was discovered accidentally by this teacher, who was reading it in bitter tears as the principal came into her office. Seeing that something was seriously wrong he asked for an explanation and, without saying anything, the teacher thrust her paper at him.

Would it ordinarily have been possible for the principal to have reversed the group attitude to one of sympathy and thru them to have changed Henry's behavior? Or should Henry have been directly punished for what he did?

E. The principal of a high school, in attempting to draw up the basketball schedule for the next year was informed by the principal of a neighboring school, with whom they had played for several years, that a game was impossible for the future. He gave his reason that when the team visited them the past year, the boys, with the coach's knowledge, had taken towels, basketball suits, and even articles of clothing when they left.

How do boys ever get started to doing "smart" things like that? To what extent was the coach to blame for the situation? How could school opinion have been directed so as to make thievery like this impossible?

F. William had been a disturbing element in the class for some time and the teacher had spoken of it to him several times in private, and a couple of times before the class. She also moved him to a front seat with no one directly behind him. During the recitation one day he turned completely around and reached over the intervening desk to annoy the boy behind him, snatching his pencil and keeping it. The teacher stopped teaching and stood quietly looking at him until he returned the pencil and again faced the front of the room. He gazed out of the window during the rest of the hour, making a conscious effort to appear nonchalant. He got nothing from the class discussion.

What was the real trouble in this case? Which would have been wiser, to treat symptoms or cause? What would you have done with this case?

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3. Sources for Supplies

1. The special survey folder on Social Personality for use by Normal Training Students can be had from the Claflin Printing Company, Lincoln, Nebraska.
2. The survey sheets called for throughout the course may be secured from the following: Research Station in Character Education, University of Iowa, Iowa City, Edwin D. Starbuck in charge; George N. Mendenhall, Midland College, Fremont, Nebraska; Capitol Press, 1210 D St., N. W., Washington, D. C.; or the Publishers of the State Course of Study in Elementary Education.
3. The Five-Point Plan for Character Education may be secured for ten cents from the National Capitol Press, 1210 D St., N. W., Washington, D. C.
4. Badges for the members of Uncle Sam's Boys' and Girls' Club can be obtained from Stephen O. Ford, 1319 F St., Northwest, Washington, D. C., at the prices named below: (All orders, unless approved and signed by school authorities, must be accompanied by money order, cash or check.)

25 Pins or more----	16c each	250 Pins or more----	13c each
50 Pins or more----	15c each	500 Pins or more----	11c each
100 Pins or more----	14c each	1000 Pins or more----	10c each
5. A series of 12 anti-cigarette posters may be had for one dollar from L. H. Higley, Butler, Indiana.
6. Character Education Posters, Roger Babson Institute, Babson Park, Mass.
7. The Knighthood of Youth Materials, National Child Welfare Association, 70 Fifth Avenue, New York City.

